Samarat al-Aqaid

A Collection of 350 Islamic Beliefs
With References to 563 Verses of the Qur’an
and 373 Hadiths

Author

Hadhrat Maulana Samiruddin Qasmi

Translated from Urdu to English by:

Dr Mufti Muhammadullah Khalili Qasmi

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Author: **Hadhrat Maulana Samiruddin Qasmi**

Translator: Dr Mufti Muhammadullah Khalili Qasmi

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Author's Contact Details:

Maulana Samiruddin Qasmi

70 Stamford Street, Old Trafford
Manchester, England - M16 9LL
Email: samiruddinqasmi@gmail.com
Mobile: (0044) 07459131157
Website: samiruddinbooks.co.uk

Translator's Contact Details:

Dr Mufti Muhammadullah Khalili Qasmi
Al-Salam Academy Deoband
(For Research &Translation)
Email: muhammadullah79@gmail.com
Mobile: (0091) 9457049675

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Characteristics of Samarat al-Aqaid

1. The book has been written in a very simple language.
2. Beliefs that are needed today are mentioned.
3. Clear verses and authentic hadiths have been quoted for each belief.
4. Efforts have been made to get people of all Islamic schools of thought to agree.
5. The preachers who give speeches on Fridays can pick verses and hadiths from here and use them in their speeches.
6. The language and style of the book very sober and serious, and is useful for people of all schools
7. In the beginning of each chapter, the total number of quoted verses and hadiths are mentioned, and every verse and every hadith has been quoted with full reference.
8. In this book, there are about 350 fundamental beliefs with references to the Qur'anic verses and hadiths.
9. There are total 563 verses and 373 hadiths mentioned in this book to prove the beliefs under 44 titles and 465 subtitles.

AKNOWLEDGEMENT

Hadhrat Maulana Mufti Abul Qasim Nomani

Mohtamim (Vice-Chancellor)
Darul Uloom Deoband, India

In the name of Allah, the Most Gracious, the Most Merciful

I have already found opportunity to see and read several works of Hadhrat Maulana Samiruddin Qasmi, based in Manchester, England. In particular, I was impressed by his two works: *Samarat Al-Meerath* and *Samiri Calendar*.

Samarat al-Aqaid is a recent work by Maulana Samiruddin, which focuses on the basic tenets of Islam, which were compiled in positive and simple manner under 44 headings. He has successfully tried to establish these beliefs from the verses of the Qur'an and the hadiths of the Prophet (peace and blessings of Allah be upon him). This book mentions the beliefs of Ahl al-Sunnah wa al-Jama'ah along with refuting the beliefs of the deviant sects and all the discussions have been substantiated by suitable evidences from the Qur'an and Hadith.

I hope that this book will prove to be best guide in the delicate issue of faith and beliefs. May Allah (ﷻ) grant acceptance to this book and enable the Ummah to benefit from it.

Abul Qasim Nomani
Mohtamim (Vice-Chancellor)
Darul Uloom Deoband

8 Muharram 1441 AH = 8 Sep 2019

ENDORSEMENT

Hadhrat Maulana Abdul Khaliq Madrasi
Professor of Hadith & Deputy VC
Darul Uloom Deoband, India

In the name of Allah, the Most Gracious, the Most Merciful
May praise be to Allah and peace and blessings to the Prophet!

Hadhrat Maulana Samiruddin Qasmi is bestowed by Allah Almighty with special blessings and good fortune. He has academic depth, excellent scholarship and great vision. Whenever an ideology comes up against the Ahl al-Haq, he becomes anxious and his pen starts writing. In this age, several sects and ideologies have come into existence, so Maulana's attention was drawn towards this topic and a tremendous book entitled 'Samarat al-Aqaid' was came into being. In this book, three hundred and fifty beliefs of Ahl al-Haq have been written in a positive manner which suggests that this too, just like other books of him, will be accepted by people.

In his other work 'Science awr Qur'an', Hadhrat Maulana Samiruddin Qasmi has made it clear that the science is a servant to the Qur'an. The facts towards which Allah had already pointed out in the Qur'an, the scientists have discovered it now.

I congratulate him and pray that Allah (ﷻ) make it a popular book between the masses and the classes. Ameen!

Abdul Khaliq Madrasi
Darul Uloom Deoband
05 Muharram 1441 AH

APPRECIATION

Hadhrat Maulana Abdul Khaliq Sambhali

Professor of Hadith & Deputy VC
Darul Uloom Deoband, India

In the name of Allah, the Most Gracious, the Most Merciful
May praise be to Allah and peace and blessings to the Prophet!

Hadhrat Maulana Samiruddin Qasmi is representing the Ahl al-Haq and interpreting thoughts of Ulama of Deoband. He feels the pain whenever he sees the Deoband School of Thought under attack and so he picks the pen to write. Recently, he has written a book entitled *'Samarat al-Aqaid'* in a very comprehensive manner in response to various conflicting ideologies and corrupt beliefs. This book consists of 350 beliefs of Ahl al-Haq described in a very effective and appealing manner. His another book 'Science awr Qur'an' is a popular book among the scholars and academic circles, in which it has been proved that the discoveries and inventions of the world are all the creation of the Creator of the universe, and the Creator of the universe has already pointed out to those facts in His Book 'the Holy Qur'an, that were unexplored by the science till now. He has contributed so many other works in the past which have been received with due importance by the academic circles.

I congratulate Maulana Samiruddin Qasmi on behalf of Darul Uloom Deoband and Qasmi fraternity for this valuable work, praying Allah Almighty to grant this book as well popularity and acceptance just like other books of him, Amen!

Abdul Khaliq Sambhali
Darul Uloom Deoband
4th Muharram 1441 AH

SUPPLICATION

Maulana Muniruddin Usmani Naqshbandi

Professor, Darul Uloom Deoband

Hadhrat Maulana Samiruddin Qasmi, is one of the chosen alumnus of Darul Uloom Deoband, who has been bestowed by Allah (ﷻ) a great deal of piety, adherence to the Sunnah of the Prophet (ﷺ), academic depth, religious zeal and fervour.

So, when comprehend mischief engulfing the Muslim Ummah, he turned towards it and strived every nerve to compile a collection of correct Islamic Beliefs and spent day and night in order to materialize this dream. Finally, he succeeded to bring out an extensive collection of 350 Islamic Beliefs of Ahl as-Sunnah wa al-Jama'at and the Ahl Haq Ulama of Deoband School with clear evidences from the Qur'an and Hadith in positive style and simple language.

I extend my heartfelt congratulations to Hadhrat Maulana Samiruddin Qasmi on behalf of all Ahl-e-Haq and the Qasmi community, and pray that Allah, the Exalted, grant this book unmatched acceptance, and make it a source of correctness of beliefs for Muslims around the world, Amen!

Maulana Muniruddin Usmani Naqshbandi
Darul Uloom Deoband
05/01/1441 AH

INTRODUCTION

Hadhrat Maulana Marghoob Ahmad Lajpuri

Hadhrat Maulana Samiruddin Qasmi compiled a great book *'Samarat al-Aqaid'* containing the correct beliefs for the protection of Islamic faith. He presented the verses from Holy Qur'an and Hadiths as evidences to prove every belief as per the need and style of the time. The verses of the Qur'an and Hadiths of the Prophet (peace and blessings of Allah be upon him) have been compiled with full references.

This book is written in a very simple language. He has brought a lot of verses in order to prove the beliefs that might be somehow confusing. Moreover, he quoted a lot of hadiths so that one can be satisfied about those beliefs, but the beliefs which did not have any complication, therein he has brought fewer verses and hadiths.

According to his good habit, he does not make fun of anyone even in gestures, nor does he discuss the controversial issues in length in order to avoid the book to become long. He has presented only important things as per the need of the Ummah.

In the present age, a strange fitnah has taken place, and as per the Hadith, the time has come of which the Prophet (peace and blessings of Allah be upon him) foretold: "Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning." May Allah protect us! Therefore, every Muslim should read this book in the time of fitnah and correct his thoughts.

Praise be to Allah, I am privileged to read the whole book and found it useful in every way. If the Ulama study this book and read it out in the mosques before people, it will be helpful in correcting their beliefs and safeguarding them from all kinds of deviations.

I was able to see and read some books on beliefs in Urdu language. Despite acknowledging their usefulness, there is no other book like

this one that is comprehensive and full of references to Qur'an and Hadith.

This book is voluminous, I intend to make a summary of it. If that summary is completed, it will prove to be very useful for the students of schools and madrassas, Allah willing. Students should be encouraged to study this book, it will be very useful for them. Especially school children should be taught one day a week, because most of the students of the schools later engage in secular education and they do not have much time to acquire religious knowledge, and sometimes such students are shaky in beliefs and they become victims of misguided sects.

May Allah Almighty grant this book good acceptance, may Allah Almighty prove it to be a good source for the correctness of beliefs, and may He grant Maulana Samiruddin Qasmi best rewards, in this world and the Hereafter as well as make it a source of salvation for him, Amen!

Marghoob Ahmad Lajpuri

04/08/1439 AH = 21/04/2018 AD

PREFACE

In the name of Allah, the Most Gracious, the Most Merciful
May praise be to Allah and blessings to His Holy Messenger!

Once some students came to me and requested me to write a book on beliefs in easy and simple language with references to the Qur'an and authentic Hadiths. Moreover, they emphasized that each belief should be proved only from the verse of the Qur'an and the authentic hadiths so that it is acceptable to the people of all sects.

I kept on pondering over this idea for many days, then after some months of hard work, I was able to prepare this collection by the grace of Allah. May Allah grant it acceptance!

While preparing this book, a lot of help has been taken from al-Maktabah al-Shamela. In this book, the students' request has been fully taken into consideration. It proves the beliefs from verses of the Qur'an and Hadiths. However, the beliefs in which there was a lot of disagreement, more verses and hadiths have been brought in to clarify them. But the beliefs which did not have much agreement, less references were given there, so that the book may not be long and the reader may not be bored.

I wholeheartedly accept and value the sayings of the scholars, the sayings of the Companions, the sayings of Tabi'in as well as the doctrines of Ijma' and Qiyas (consensus and analogy), but in this book I gave references mostly from the Qur'an and Hadith so that it is more appealing and easy-to-understand for common people. The book was written in a simple language so that everyone could read it, and preferably mentioned the beliefs that are needed more today.

I also emphasized on verses and hadiths because they are original, all sects believe in them, the Qur'an and hadiths are the basis of all beliefs, so it is hoped that these beliefs will be agreed upon by all. Or let the Muslims at least agree on major issues, and leave the way open for detailed issues so that every sect can act in his own way.

It would be a good idea for all sects to come together at least once a year for the common issues of Muslims, not to make fun of each other, not to make a fuss, but to work together on common issues and make a decision together so that it is easier to persuade the governments. It is a great tragedy that one sect says something, another says something, and the government sets aside both the views due to their disagreement, rather ignores us all due to our weakness.

I have tried to write this book just for the sake of consensus. May this purpose be fulfilled and may people remember me in their prayers!

The second reason is that the fundamental beliefs regarding Allah and His attributes, Heaven and Hell will be known only from the Qur'an and Hadith. That is why the scholars say that a definite text (*al-nass al-qata'i*) is required for a belief. Therefore, I have referred only to the Qur'anic verses and Hadiths and have argued from them in all beliefs.

The issue of beliefs is very complex, there is a lot of disagreement about it, and everyone has a lot of arguments, so it is up to you to decide whether I have written all the beliefs correctly, and the arguments presented for them are absolutely correct. I can own my mistakes wholeheartedly if someone finds any in the book, and I will be obliged to him to update me in this regard. And I apologise from the bottom of my heart if anyone is hurt with my words.

If I have written something against a clear verse or a clear authentic hadith, so be sure to let me know, because by presenting a belief against a clear verse and authentic hadith I would not like to fall into sin, and I do not want to depart from the world with this burden. Yes, if the Ulama have different opinions, I respect them, but I left the discussion just to avoid the book to be lengthy.

If any word of the verse was complicated, then the word was solved from the commentary of Hadhrat Abdullah bin Abbas 'Tanveer al-Miqyas'; because this commentary is directly attributed towards a great Companion, and according to Ulama this commentary is quite authentic, so I do not deny the other commentaries, but I have chosen this Tafseer for explanation of some verses.

In this book, special care has been taken not to mention anyone's name so that he does not feel bad. I have not even hinted or indicated about anyone, so that he would not be insulted and the disagreement would not increase. If anyone feels bad, I apologise from the bottom of my heart. Please, forgive me for Allah’s sake.

I would like to thank all those who have contributed to the writing of this book. Special thanks to my wife, for providing me with all the help I needed during compilation of the book. May Allah give her the best reward in both worlds! Special thanks also to Hadhrat Allama Akhtar and Hadhrat Maulana Abdul Rauf Lajpuri, they always encouraged me and took special interest in my book, and continued to give me useful advice. Maulana Marghoob Lajpuri edited the entire book and made necessary corrections, so I pay special thanks to him, may Allah Almighty grant him the best reward.

I request all Ulama and pious people to supplicate for me that my Hereafter is set right, and may Allah forgive all my sins, grant me paradise after death. I am now sixty-eight year old, I am approaching to my end, my hands are absolutely empty, I don't know when I have to leave this world, so please remember me in your prayers, that's all I request.

Samiruddin Qasmi
Manchester, England,
13/2/2018

Translator's Note

All praise belongs to Allah, the Lord of the worlds and may peace and blessings of Allah be upon His beloved Messenger Muhammad!

I thank Almighty Allah to enable me to translate this book. I also thank the author of the book, Hadhrat Maulana Samiruddin Qasmi, to rely on me to complete the delicate task of translating the book into English. I am pleased that not only he appreciated the translation, but also gave me free will to express the text is best possible way. I had discussions with him about several texts of the book and he allowed me to make necessary modifications.

I tried my best to keep the translation simple and did not make it too literal as also I avoided to take extra liberty that may take the translation far from the source. However, it is necessary to state that the translations of the verses from the Qur'an were taken from the Translation of the Quran by Shaikh Mufti Muhammad Taqi Usmani. As for the translations of the Hadith from the Sihah Sitta (six most authentic collections of hadiths), they were copied from www.sunnah.com and the hadiths mentioned from other hadith books were translated by me.

Also, I thank Maulana Abdul Hameed Yousuf Qasmi, Lecturer at Dept. of English Language and Literature (Darul Uloom Deoband) for his thorough look into the draft of the book and for making necessary corrections.

May Allah accept this effort and make it a source of salvation for us in the hereafter!

Muhammadullah Khalili Qasmi
Deoband

01 - Allah and His Existence

In this regard, 61 verses from the Qur'an and 4 Hadiths will be presented.

There are some people who are atheists i.e. they believe there exists no god, the world was created by itself, there is no doomsday and no reckoning in the hereafter; therefore there is no need to believe in Allah and worship Him. They challenge all religions. Therefore, I present verses from the Qur'an which establish that there is Allah Who has created the universe, He will one day bring about Qiyamah (doomsday) and destroy everything. Then, all will be reckoned, and He will grant Jannah (Paradise) to those who die with *iman* (faith in Allah) and one who dies as disbeliever will be doomed to Jahannam (Hell).

The book emphasizes that death, life, healing, disease, livelihood, spouse, children and everything is bestowed on us by Allah; therefore we must worship only Him and we should seek His help in all our necessities.

ALLAH is His Real Name, Other Names are Attributive

The word ALLAH is the real name of Allah, while the other names of Him are attributive i.e. they are one of the attributes of Allah. For example, *Razzaq* is an attributive name of Allah which means: 'Provider of Livelihood' or 'Sustainer'.

The following verses mention Allah's real name:

﴾1﴿ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ [الرعد13:16]

"…Say, Allah is the Creator of all things, and He is the One, the All-Dominant" (13:16)

﴾2﴿ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ [الزمر: 39:4]

"…He is Allah, the Only One, the All-Dominant" (39:4)

Both the verses contain Allah as His real name. There are many other verses in the Qur'an which contain His real name i.e. ALLAH.

Allah is Eternal and Ever-Living

Allah is Eternal and Everlasting, He has no beginning as well as He has no end. The Qur'an says:

﴿3﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ [الحديد57:3]

"He is the First and the Last, and the Manifest and the Hidden, and He is All-Knowing about everything"

﴿4﴾ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [القصص28:88]

"Every thing is going to perish except His Face" (28:88)

It is mentioned in Hadith:

﴿1﴾ اللَّهُمَّ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَىْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَىْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَىْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَىْءٌ (مسلم، باب الدعاء عند النوم، ص 1179، رقم:2713 / 6889)

"O Allah, You are the First, there is none before You, and You are the Last and there is none after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You." (Sahih Muslim, Bab al-Dua, P 1179, No. 2713/6889)

Allah will not Perish and Die

Allah is free from being perished and deceased. The Qur'an says:

﴿5﴾ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [القصص28:88]

"Every thing is going to perish except His Face" (28:88)

﴿6﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ [الفرقان25:58]

"And place your trust in the Ever-Living who cannot die" (25:58)

Life is of Four Types:

(1) Allah's Life: He will neither perish nor die, He is Eternal and Everlasting.

(2) Worldly Life: It is the life of human beings and animals. Previously they had no existence, then Allah Almighty created them and one day they will die.

(3) *Barzakh* i.e. The Life after Death: This is life in grave, this is called *Barzakhi* life, this starts after death and shall remain till Qiyamah.

(4) Life in Jannat or Jahannam: This life shall start after entering into Jannat (Paradise) or Jahannam (Hell) and shall continue forever.

All these types are called 'life' but their conditions differ.

There is None Like Allah

There is nothing in the heaven and earth that can be like Allah or His Attributes, as Allah is Eternal and the other things of the world are perishable, so how any thing can be comparable with Him or His Attributes.

(7) لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [الشورى42:11]

"Nothing is like Him. And He is the All-Hearing, the All-Seeing." (42:11)

(8) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ [الإخلاص112:4]

"And equal to Him has never been any one" (112:4)

(9) إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا [سبأ34:33]

"when you were directing us to disbelieve in Allah and to set up rivals to Him" (34:33)

(10) فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ [البقرة2:22]

"So, do not set up parallels to Allah when you know."

Allah is Neither Father of anyone nor He has Parents

Allah has no children and no father and mother, there is none like Him. Believing in someone as equal to Allah is shirk (polytheism) which must be avoided.

The Christians believe that the Prophet Jesus (peace be upon him) is the son of God, similarly the polytheists of Makkah used to say that the angels are the daughters of Allah, but the Qur'an declares that He neither begot anyone, nor was he begotten, and He is Besought of all, needing none.

Here are some verses:

﴿11﴾ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ [الإخلاص112:1-4]

"Say, the truth is that Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was he begotten. And equal to Him has never been any one." [112:1-4]

﴿12﴾ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا [النساء4:171]

"He is far too pure to have a son. To Him belongs what is in the heavens and what is in the earth. And Allah is enough to trust in." [4:171]

﴿13﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ [يونس10:68]

"Pure is He. He is Self-Sufficient. To Him belongs what is in the heavens and what is in the earth." [10:68]

Allah Neither Sleeps nor it is Appropriate for Him

Here are some verses from the Qur'an:

﴿14﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ [البقرة2:255]

"Allah: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep." [2:255]

﴿2﴾ ان الله لا ينام و لا ينبغی له ان ينام ۔ (مسلم، باب فی قوله عليه السلام ان الله لا ينام، ص 91، رقم 179/ 445)

"Indeed Allah does not fall asleep and it is not appropriate for Him to sleep. (Sahih Muslim, P 91, Hadith No. 179/445)

Allah is Powerful Over all Things

﴿15﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [البقرة2:106]

"Do you not know that Allah is powerful over everything?" [2:106]

﴿16﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [المائدة5:120]

"To Allah belongs the kingdom of the heavens and the earth and of whatever lies therein, and He is powerful over everything." [5:120]

﴿17﴾ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [البقرة2:148]

"Wherever you are, Allah will bring you all together. Allah is certainly powerful over everything." [2:148]

﴿18﴾ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [البقرة2:284]

"... then He will forgive whom He wills and punish whom He wills. Allah is powerful over everything." [2:184]

﴿19﴾ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [آل عمران3:29]

"He knows what is in the heavens and what is in the earth. Allah is powerful over everything" [3:29]

﴿20﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [آل عمران3:189]

“To Allah belongs the Kingdom of the heavens and the earth. Allah is powerful to do every thing.” [3:189]

There are forty verses which say that Allah is Powerful to do everything.

Allah is Creator of all Things

﴿21﴾ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ [الأنعام 6:102]

“This is Allah: your Lord, there is no God but He, the Creator of everything; so, worship Him. He is Guardian over everything.” [6:102]

﴿22﴾ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ [الرعد13:16]

“Say, Allah is the Creator of all things, and He is the One, the All-Dominant.” [13:16]

﴿23﴾ ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ [غافر40:62]

“This is Allah, your Lord, the Creator of everything. There is no god but He.” [40:62]

Allah is the Creator of every thing; therefore we should seek children from Allah alone, we must not call any saint, it is polytheism and it causes Allah’s wrath.

To Allah Belongs all the Universe

Here are some verses:

﴿24﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [آل عمران3:189]

“To Allah belongs the Kingdom of the heavens and the earth. Allah is powerful to do every thing.” [3:189]

﴿25﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا [المائدة5:17]

"Unto Allah belongs the kingdom of the heavens and the earth and what lies between them." [5:17]

﴿26﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ [المائدة5:18]

"Unto Allah belongs the kingdom of the heavens and the earth and what lies between them, and unto Him is the return." [5:18]

﴿27﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ [يس36:83]

"So, pure (from every fault) is the One in whose hand is the dominion of all things. And towards Him you are to be returned." [36:83]

These verses say that Allah is the Owner of all things.

Allah is the Master of the Day of Judgment

﴿28﴾ مَالِكِ يَوْمِ الدِّينِ [الفاتحة 1:4]

"The Master of the Day of Requital." [1:4]

﴿29﴾ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ [الأنعام 6:73]

"His word is the truth, and His is the kingdom on the day the Horn shall be blown." [6:73]

Allah is Free from Bodily Form

Allah is free from bodily forms and elements etc.; since Allah is *wajib al-wujood* (necessarily existent), therefore He is free from all the qualities of body and element.

﴿30﴾ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [الشورى 42:11]

"Nothing is like Him, and He is the All-Hearing, the All-Seeing." [42:11]

Allah is Beyond Direction and Place

﴿31﴾ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ [فصلت 41:54]

"Beware, He is the One who encompasses everything." [41:54]

﴿32﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا [النساء 4:126]

"To Allah belongs what is in the heavens and what is in the earth. Allah encompasses every thing." [4:126]

These verses tell that Allah encompasses every thing, thus He encompasses the directions as well; therefore he is beyond directions.

To Allah Belongs All Praise

﴿33﴾ الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ [سبأ 34:1]

"Praise be to Allah, to whom belongs all that is in the heavens and all that is on the earth; and for Him is the praise in the Hereafter, and He is the Wise, the All-Aware." [34:1]

﴿34﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ [الحج 22:64]

"To Him belongs all that is in the heavens and all that is in the earth, and surely Allah is the All-Independent, Ever-Praised." [22:64]

﴿35﴾ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ [البقرة 2:267]

"And know well that Allah is All-Independent, Ever-Praised." [2:267]

﴿36﴾ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ [لقمان 31:26]

"To Allah belongs what is in the heavens and the earth. Surely, it is Allah who is free of all needs, worthy of every praise." [31:26]

These verses say that to Allah belongs all praise.

Allah is Free from Telling Lie

﴿37﴾ وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا [النساء 4:122]

“It being a real promise from Allah; and who is more truthful than Allah in his word?” [4:122]

﴿38﴾ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا [النساء 4:87]

“Who is more truthful in his word than Allah? [4:87]

These verses say that Allah is Truthful, there is no question of a lie in Allah’s words.

Some people have raised a philosophical point here saying that when Allah is powerful over all things, then is He powerful over telling lies as well? Some had the opinion that telling a lie also comes under the power of Allah, but Allah never tells a lie.

However, this question as well as its reply is also a philosophical one. In fact, Allah is free from all defects; therefore whether it is telling a lie or other mean habits, Allah is free from those things. It is the human being and jinn who have both good as well as bad qualities.

Allah is All-Hearing, the All-Seeing

There is none except Allah who is All-Hearing, the All-Knowing.

The polytheists believe that the idols hear their prayers and know their state of affairs; therefore they present their needs to them and seek help from them. Muslims must shun such things, as this is *shirk*.

Here are some verses:

﴿39﴾ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ [البقرة 2:127]

“Our Lord accept (this service) from us! Indeed, You - and You alone - are the All-Hearing, the All-Knowing!” (2:127)

﴿40﴾ قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ [المائدة 5:76]

“Say, Do you worship, besides Allah, what has no power to do you harm or bring you benefit? Allah is the All-Hearing, the All-Knowing.” [5:76]

﴿41﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ [الأنبياء 21:4]

“He (the prophet) said, My Lord knows all that is spoken in the heavens and the earth, and He is the All-Hearing, the All-Knowing.” [21:4]

﴿42﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ [غافر 40:20]

“He will give His judgment with truth. And those whom they invoke beside Him cannot judge anything. Surely, it is Allah who is Hearing, Seeing.” [40:20]

Allah is All High, the Supreme

Allah is so High and Supreme that even we cannot conceive His Highness.

﴿43﴾ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ [البقرة 2:255]

“And it does not weary Him to look after them. He is the All High, the Supreme.” [2:255]

﴿44﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ [الشورى 42:4]

“To him belongs all that is in the heavens and all that is in the earth, and He is the High, the Supreme. [42:4]

﴿45﴾ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ [الحج 22:62]

“And whatever they invoke beside Him is false and that Allah is the High, the Great.” [22:62]

These verses tell that Allah is All High and the Supreme; therefore we must call only Allah in our needs and worship Him alone.

Allah is the All-Sustainer

Therefore, we must not ask for livelihood but from Him.

Here are some verses from the Qur'an:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات 51:58]

"In fact, Allah is the All-Sustainer, Possessor of power, the Strong."[51:58]

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾ [الرعد 13:26]

"Allah expands the provision for whom He wills and narrows it (for whom He wills)." [13:26]

These verses say that Allah is the Sustainer and no one else has this authority; therefore we must not seek provision and livelihood but from Him.

We Must not Seek Provision and Livelihood but from Allah

Some disbelievers think that Allah has assigned authority to some persons to dispense livelihood; so they worship them and seek help from them. Whereas Allah says that He alone provides livelihood and He did not authorize anyone to dispense livelihood; therefore we must pray to Him for it.

﴿إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ﴾ [العنكبوت29:17]

"You only worship idols beside Allah, and you invent a lie. In fact those whom you worship beside Allah do not have power to give you provision. So seek provision with Allah and worship Him" [29:17]

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ﴾ [النحل/73]

“They worship, besides Allah, the objects that have no power to give them anything from the heavens and the earth, nor can they ever have such power.” [16:73]

These verses say that there is none in the heavens and earth, except Allah alone, who has authority to give livelihood; therefore we must not call any prophet, any *peer* or saint for it.

None Can Remove Distress but Allah

Here are some verses:

﴾50﴿ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ [الأنعام6:17]

“If Allah causes you harm, there is no one to remove it except He Himself” [6:17]

﴾51﴿ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا [الإسراء 17:56]

“… while they have no power to remove distress from you, nor to change it.” [17:56]

﴾52﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ [الأعراف7:188]

“Say, I have no power to bring a benefit or a harm to myself, except that which Allah wills.” [7:188]

﴾53﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ [يونس10:49]

“Say, I have no power to bring a harm or a benefit to myself, except what Allah wills.” [10:49]

﴾54﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ [النحل16:53]

“Whatever blessing you have is from Allah. Then, once you are touched by distress, to Him alone you cry for help.” [16:53]

These verses tell that none but Allah alone can remove harm and distress; therefore we must not call anyone else for the same.

Allah Alone Can Give Child

Only Allah has power to give children; therefore we must not pray anyone else for children; we must not visit any grave, any *peer* or any god or goddess for the same.

Here are some verses that establish this belief:

﴿55﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ۞أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ [الشورى42:49-50]

"To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He grants females to whom He wills, and grants males to whom He wills. Or He combines for them couples, both males and females, and makes whom He wills barren. Surely, He is All-Knowing, Very-Powerful." [42:49-50]

﴿56﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ۞أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ۞ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ [الأعراف7:190-192]

"But when We bless them with a perfect child, they ascribe partners to Him in what He blessed them with. Indeed Allah is much higher than what they associate with Him. Do they associate those with Allah who do not create any thing, rather, they are created (themselves)? And they (the alleged partners) cannot extend to them any help, nor can they help themselves." [7:190-192]

This verse says that Allah (ﷻ) alone grants children, but when the child is born the man attributes it to other deities and saints and starts worshipping him and thus associates partner with Allah (ﷻ).

﴿57﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ[آل عمران3:6]

“He is the One Who shapes you in the wombs as He likes. There is no god but He, the Mighty, the Wise.” [3:6]

﴾58﴿ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ [غافر40:20]

“And those whom they invoke beside Him cannot judge anything. Surely, it is Allah who is Hearing, Seeing.” [40:20]

These verses say that it is only Allah who accepts prayers and He alone grants children. Some women pray other than Allah for a child, this is unacceptable. It is Allah who created the woman and it is He alone who can grant a child. Therefore, we must pray to Him alone. Some of us even sometimes fall prey to non-Muslim saints who get polytheistic acts done by us; therefore we must avoid committing such blunders.

Allah Alone Can Give Cure

A man receives treatment for his diseases, but it is Allah alone who can give cure; therefore we must call only Allah for cure. No *peer* or saint has power to give cure; therefore we must not seek cure from anyone else.

﴾59﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ [الشعراء26:80]

“And when I become sick, He heals me” [26:80]

﴾60﴿ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ [الأنعام6:17]

“If Allah causes you harm, there is no one to remove it except He Himself” [6:17]

﴾61﴿ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا [الإسراء17:56]

“… while they have no power to remove distress from you, nor to change it.” [17:56]

﴿3﴾عن عائشة قالت كان رسول الله ﷺ اذا اشتكى منا انسان مسحه بيمينه ثم قال أذهب الباس رب الناس و اشف انت الشافي لا شفاء الا شفاؤک شفاء لا يغادر سقما.

(صحيح مسلم، كتاب السلام ، باب استحباب رقية المريض، ص972، الرقم: 5707/2191)

“Hadhrat Ayisha narrated: When one of us had a complaint God’s messenger wiped him with his right hand and then said, “Remove the harm, Lord of men, and give healing. You are the Healer. There is no healing but Yours, a healing which leaves no illness behind.”

﴿4﴾ عَنْ عَبْدِ الْعَزِيزِ، قَالَ دَخَلْتُ أَنَا وَثَابِتٌ، عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ يَا أَبَا حَمْزَةَ اشْتَكَيْتُ. فَقَالَ أَنَسٌ أَلاَ أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَلَى. قَالَ " اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا. (صحيح البخارى، باب رقية النبى ﷺ، ص 1014، الرقم: 5742)

Hadhrat Abdul-Aziz said: I and Thabit entered upon Anas bin Malik, and Thabit said: 'O Abu Hamzah! I am suffering from an illness. So Anas said: 'Shall I not recite the Ruqyah of the Messenger of Allah over you?' He said: 'Why, yes.' He said: 'O Allah! Lord of mankind, removed the harm, and cure (him). Indeed You are the One Who cures, there is none who cures except you, a cure that leaves no disease.'" (Sahih al-Bukhari, Kitab al-Tib, Bab Ruqiya al-Nabi, p. 1014, No. 5742)

These two hadiths clearly state that it is Allah alone who cures; therefore one must not pray for cure except from Allah. Some of us even go to deities and saints and thus, on one hand, they hurt their faith and, at the other hand, lighten their wallet.

These were total 61 verses and 4 hadiths regarding this belief.

02 – Reward or Punishment is not Wajib on Allah

The Mutazilites say that it is incumbent upon Allah to give punishment of a sin. But the Ahl al-Sunnah wa al-Jama'at say that nothing is incumbent upon Him, and He has free will to do what He likes.

There are 15 verses of the Qur'an in this regard, which are given below:

﴿1﴾ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [البقرة2:284]

"… then He will forgive whom He wills and punish whom He wills. Allah is powerful over everything." [2:284]

﴿2﴾ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ [إبراهيم14:4]

"So, Allah lets go astray whom He wills and lets find guidance whom He wills. And He is the Mighty, the Wise." [14:4]

﴿3﴾ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ [الحج22:14]

"Surely Allah does what He intends" [22:14]

﴿4﴾ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ [إبراهيم14:27]

"And Allah does what He wills." [14:27]

These verses tell that Allah does what He wishes and nothing is bound upon Him.

Whatever Allah Gives to Us is His Mercy

Nothing is Obligatory on Allah, whatever He gives is His kindness, as the Qur'an says:

﴿5﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [الحديد57:21]

"That is the bounty of Allah; He gives it to whomsoever He Wills and Allah is the Lord of the great bounty." [57:21]

﴿6﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [الجمعة62:4]

"It is Allah's bounty that He gives to whomsoever He wills, and Allah is the Lord of the great bounty." [62:4)

﴿7﴾ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [الحديد 57:29]

"And that bounty is in Allah's hand; He gives it to whom He wills, and Allah is the Lord of the great bounty." [57:29]

﴿8﴾ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [البقرة2:105]

"But Allah chooses for His grace whomsoever He wills, and Allah is the Lord of great bounty" [2:105]

These verses tell that whatever Allah gives to us He gives out of His mercy, nothing is compulsory for Him.

Ahl al-Sunnah Believe that Allah is the Creator of Good and Bad

Previously, some people were of the view that any 'bad' thing cannot be attributed to Allah, therefore they associated it with the Satan and believed that it is Satan who created it. But, since the Qur'an clearly says that Allah has created everything; therefore the correct belief is that Allah (ﷻ) is the Creator of everything, whether good or bad, but the man gets reward or punishment of an action due to doing the good and bad acts respectively.

The Qur'an says:

﴿9﴾ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ [الزمر39:62]

"Allah is Creator of everything, and He is the Guardian over everything." [39:62]

﴿10﴾ ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ [غافر40:62]

"This is Allah, your Lord, the Creator of everything. There is no god but He." [40:62]

﴿11﴾ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ [النساء4:78]

"Say, All is from Allah." [4:78]

These verses establish that everything was created by Allah alone.

Allah Loves Those Who Do Good Deeds and Dislikes Those Who Do Bad Deeds

All things are created by Allah (ﷻ), but He loves those who do good deeds and dislikes those who commit bad deeds.

The Qur'an says:

﴿12﴾ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ [الزمر39:7]

"…however He does not like for His servants to be disbelievers." [39:7]

﴿13﴾ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ [النمل27:19]

"…and to do good deeds that You like," [27:19]

﴿14﴾ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ [الأحقاف46:15]

"…and that I do righteous deeds that You like," [46:15]

These verses tell that Allah Almighty gets pleased with righteous deeds.

All Attributes of Allah are Eternal and Everlasting

Previously, some scholars discussed a point whether Allah was Creator even when He had not created any thing in this universe. Therefore, it must be known that all attributes of Allah are eternal and everlasting i.e. Allah was Creator even when the whole universe was not created, His attribute of Creator was intact in full. And, without slightest doubt, Allah (ﷻ) will remain Creator even when the universe will come to an end, as all attributes of Allah have no beginning and no end.

It is mentioned in the Qur'an:

﴿15﴾ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [الروم30:50]

"Surely, That (Allah) is the One who will give life to the dead; and He has the power to do everything." [30:50]

Allah (ﷻ) will resurrect the dead after Qiyamah, then also He is called 'al-Muhyi' i.e. One who will give life to the dead. This implies that He has the attribute of 'giving life' even before Qiyamah. This is the case with all attributes of Him.

These were 15 verses quoted from the Qur'an regarding this belief.

03 - Atheists Should Believe in Allah

This is based on 7 evidences; see each of them in detail:

Some people are of the view that there exists no God, the universe came into being automatically and will so be finished; there is no Creator. These people are called atheists and infidels. They say that God does not exist, because it there had been any God people could have seen Him.

It can be refuted in different ways:

(1) Allah cannot be seen through these eyes. Allah is Wajib al-Wujood, He is not like the worldly things which can be seen by our eyes. Yes, in the world hereafter we can have such eyes which can see Allah, but this is not possible in this world.

Allah is under seventy layers of light, so how can we see Him. Even the Prophet (peace and blessing of Allah be upon him) said while narrating the incidence of *Me'raj* (celestial ascension): How can Allah be seen when He is Light. It is mentioned in Hadith:

عن ابی ذر قال سألت رسول الله ﷺ هل رأیت ربک؟ قال نور أنی أراه؟ (صحیح مسلم، کتاب الإیمان، باب قوله علیه السلام نور أنی أراه، ص 91، الرقم 178/ 443)

"It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (ﷺ): Did you see your Lord? He said: (He is) Light; how could I see Him?" (Sahih Muslim, p 91, Hadith No. 178/443)

(2) We cannot gaze at the midday sun which was created by Allah, it has lesser light, so how we can see Allah who is the Super Light.

Why Believe in Allah?

(3) There are billions of human beings, each one has different face style, rather two children of same parents are of different facial style.

Who created such a variety of people, it is Allah who was called by the Qur'an as 'the Lord of the Worlds'. Therefore, the Qur'an says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [الفاتحة1:1]

"All praise belongs to Allah, the Lord of all the worlds." [1:1]

This means that Allah sustains the whole world. When it is a fact that each face is different from other, then it is incumbent to believe that there is Someone who made it so, and He is called Allah.

Can You Die Yourself?

(4) The atheists say that we got created by ourselves. If you were born by yourself, then can you die yourself? You have no power to die, then how can you be born by yourself?

You Cannot Always Remain Young

(5) The atheist wishes to live young and he utilizes all means to remain so, but there is Someone who makes him grow old and makes him weak day by day, it is none but Allah. The Qur'an says:

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ [النحل16:70]

"And among you there is one who is carried to the worst part of the age, so that he knows nothing after having knowledge. Surely, Allah is All-Knowing, All-Powerful." [16:70]

If you were born by yourself, then can you live longer as per your wish? If no, then the One who makes you grow old day by day is called Allah.

Can You Live up to 125 Years?

(6) An atheist wishes to live longer than anyone. If he was born by himself, can he live up to 125 years. If he was born by himself, then he must be able to live longer by himself. But there is Someone who gives death, and it is Allah.

The Prophet Ibrahim (peace be upon him) said while introducing Allah:

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ [البقرة2:258]

"When Ibrahim said: My Lord is the One Who gives life and brings death." [2:258]

So the One who gives you death, has created you, and He is Allah.

None but Allah Gives Death

Besides the guidance in the Qur'an and Hadith, we believe in Allah because He one day gives death to us, thus the One who gives us death is the One who created us. And, when these two evident facts are established and unquestioned, then we must believe that there is the Judgment Day, Jannat and Jahannam, this needs no extensive evidences.

Believe that Allah is the Creator

Therefore, we must believe that Allah is the Creator. We should beseech to Allah: O the One who gives death, forgive me and grant me Jannat. If you say this and you die with this belief, it is hoped that Allah will forgive you.

04 - Rooyat al-Baari (Seeing Allah)

We shall quote 5 verses from the Qur’an and 10 Hadiths in order to establish this belief.

The scholars of Islam have differed on whether the Messenger Muhammad (peace and blessing of Allah be upon him) saw Allah during Me’raj (celestial ascension) or not?

1. A group of scholars says that the Messenger Muhammad (peace and blessing of Allah be upon him) did not see Allah Almighty.

2. The other group says that the Messenger Muhammad (ﷺ) saw Allah i.e. His Light. However, he did not see Him. This is the opinion of most of the scholars.

3. The third group says that the Messenger (ﷺ) saw Allah, but only a cursory look, not thoroughly as none can see Him so; since Allah is limitless.

4. The fourth group says that the Messenger (ﷺ) saw Allah Almighty by his heart.

However, the scholars have unanimously said that the believers will see Allah by their eyes in the world hereafter.

First Group

First group of scholars which said that the Messenger (ﷺ) did not see Allah establish their claim by the following evidences:

The Prophet Musa (peace be upon him) requested Allah to show (Himself) to him, Allah said: Look at the mount, if it stays at its place, you will see Me, if it does not stay then you may not be able to see. The, Allah appeared to the Mount, it got smashed, and Musa fell down unconscious. So it is established that we cannot see Allah in this world; since these worldly eyes cannot bear to see Allah, as the Qur’an says:

﴿1﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا [الأعراف 7:143]

"When Musa came at Our appointed time and his Lord spoke to him, he said, My Lord, show (Yourself) to me that I may look at You.. He said: You shall never see Me. But look at the mount. If it stays at its place, you will see Me. So when his Lord appeared to the Mount, He made it smashed, and Musa fell down unconscious." [7:143]

The verse says that the Prophet Musa (peace be upon him) did not see Allah as none can see Allah in this world by these eyes, but will see him in the hereafter.

﴿2﴾لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [الأنعام 6:103]

"No vision can encompass Him, and He encompasses all visions, and He is Absolutely Subtle, All-Aware." [6:103]

This verse says that eyes cannot comprehend Allah and thus may not see Him.

﴿3﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ [الشورى 42:51]

"It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain" [42:51]

This verse says that Allah speaks to a man in this world through revelation or behind curtain; therefore some scholars are of the opinion that the Messenger (ﷺ) saw Allah from behind curtain, He did not see Him by his eyes.

Hadhrat Ayishah (may Allah be pleased with her) says that none can see Allah in this world.

Here are some Hadiths:

﴿1﴾ عَنْ مَسْرُوقٍ، قَالَ قُلْتُ لِعَائِشَةَ . رضى الله عنها . يَا أُمَّتَاهْ هَلْ رَأَى مُحَمَّدٌ صلى الله عليه وسلم رَبَّهُ فَقَالَتْ لَقَدْ قَفَّ شَعَرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ ثَلاَثٍ مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ، مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم رَأَى رَبَّهُ فَقَدْ كَذَبَ. ثُمَّ قَرَأَتْ {لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (صحيح البخاري، كتاب التفسير، سورة النجم، 53، ص 860، الرقم: 4855)

“Masruq narrated: I said to `Ayisha, "O Mother! Did Prophet Muhammad see his Lord?" Ayisha said, "What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad (ﷺ) saw his Lord, is a liar." Then Ayisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.” [6.103] (Sahih al-Bukhari, p 860, Hadith No. 4855)

This hadith says that the Prophet (ﷺ) did not see Allah from his eyes.

﴿2﴾ عَنْ مَسْرُوقٍ ... يَا أُمَّ الْمُؤْمِنِينَ أَنْظِرِينِي وَلَا تَعْجَلِينِي أَلَمْ يَقُلْ اللَّهُ عَزَّ وَجَلَّ { وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ } { وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى } فَقَالَتْ أَنَا أَوَّلُ هَذِهِ الْأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّمَا هُوَ جِبْرِيلُ لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مُنْهَبِطًا مِنْ السَّمَاءِ سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ (صحيح مسلم، كتاب الإيمان، باب معنى قول الله عز و جل: و لقد رَآهُ نزلة أخرى، و هل رأى النبى ربه ليلة الاسراء، ص 90، الرقم: 439/177)

“It is narrated on the authority of Masruq that he said: ... Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (Al-Qur'an, Surat al-Takwir, 81:23) and" he saw Him in another descent" (Al-Qur'an, Surat al-Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah (ﷺ) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure.” (Sahih Muslim, p 90, Hadith No. 177/439)

This hadith also indicates that the Prophet (ﷺ) did not see Allah.

﴿3﴾ عَنْ أَبِي ذَرٍّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنَّى أَرَاهُ. (صحيح مسلم، كتاب الإيمان، باب قوله عليه السلام نور أني أراه، ص 91، الرقم: 443/178)

"It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (ﷺ): Did you see thy Lord? He said: (He is) Light; how could I see Him?" (Sahih Muslim, p 91, Hadith No. 178/443)

This hadith says that the Prophet (ﷺ) was asked whether he saw Allah in the night of Me'raj, he replied: how can I see Him when He is Light.

﴿4﴾ عَنْ أَبِي مُوسَى قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَمْسِ كَلِمَاتٍ ... حِجَابُهُ النُّورُ وَفِي رِوَايَةِ أَبِي بَكْرٍ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ. (صحيح مسلم، كتاب الإيمان، باب قوله عليه السلام إن الله لا ينام، ص 91، الرقم: 445/179)

"Abu Musa reported: The Messenger of Allah (ﷺ) was standing amongst us and he told us five things... His veil is the light. In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches." (Sahih Muslim, p 91, Hadith No. 179/445)

All these hadiths tell that Allah is beyond a veil; therefore none can see Him in this world.

Second Group

The second group says that the Messenger (peace and blessing of Allah be upon him) did not see Allah, but His Light. This is the stand of the most of the scholars. They establish it with the following Hadith:

﴿5﴾ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ قُلْتُ لِأَبِي ذَرٍّ ... قَالَ كُنْتُ أَسْأَلُهُ هَلْ رَأَيْتَ رَبَّكَ قَالَ أَبُو ذَرٍّ قَدْ سَأَلْتُ فَقَالَ رَأَيْتُ نُورًا (صحيح مسلم، كتاب الإيمان، باب قوله عليه السلام إن الله نور، ص 91، الرقم: 444/178)

"Hadhrat Abu Dhar said: I asked the Messenger of Allah (ﷺ) whether he saw His Lord, he said: I saw a light." (Sahih Muslim, p 91, Hadith No. 178/444)

Third Group

The third group says that the Messenger (ﷺ) saw Allah, but only a cursory look, not thoroughly as none can see Him so; since Allah is limitless. They establish it with the following Hadith:

﴿6﴾ قال سمعت عكرمة يقول سمعت بن عباس يقول إن محمدا صلى الله عليه وسلم رأى ربه عز وجل. (السنن الكبرى للنسائي، كتاب الإيمان، باب قوله تعالى ما كذب الفؤاد ما رأى، ج 10، ص 276، الرقم: 11473 ؛ المعجم الكبير للطبراني، باب عكرمة عن ابن عباس، ج 11، ص 242، الرقم: 11619)

"Hadhrat Ibn Abbas (raz) said: Indeed Muhammad (ﷺ) saw his Lord, the Most High." (Al-Sunan al-Kubra Nasai, v 10, p 276, Hadith No. 11473; Al-Mu'jam al-Kabir Tabrani, v 11, p 242, Hadith No. 11619)

But the verse (6:103) says that no eye can encompass Him; therefore it can be said that the Prophet (ﷺ) saw Allah (ﷻ) with a cursory glance.

Fourth Group

The fourth group says that the Messenger (ﷺ) saw Allah by heart:

﴿7﴾ عن يوسف بن مهران عن ابن عباس ﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَى [النجم53:11] ﴾ قال رأى ربه عز وجل بفؤاده. (المعجم الكبير للطبراني، باب يوسف بن مهران عن ابن عباس، ج 12، ص 219، الرقم: 12941)

"It is narrated from Hadhrat Ibn Abbas (raz): "The heart did not err in what he saw" [53:11] He said: He (ﷺ) saw his Lord, the Most High,

with his heart.” (Al-Mu’jam al-Kabir Tabrani, v 12, p 219, Hadith No. 12941)

So, this statement of a Sahabi says that Prophet (ﷺ) see Allah with his heart.

Believers Will See Allah in the Hereafter

Previously, there was a sect called *Jahamiya* which believed that none can see Allah even in the hereafter. However, the scholars of Islam have agreed that believers will see Allah in the hereafter.

Allah will grant them such eyes through which they can see Him before themselves, as the following verse says:

﴿4﴾ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۞ إِلَىٰ رَبِّهَا نَاظِرَةٌ [القيامة 23-75:22]

“Many faces, that day, will be glowing, looking towards their Lord.” [75:23]

﴿8﴾ أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ نَاسًا قَالُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ... "هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ (صحيح مسلم، كتاب الإيمان، إثبات روية المؤمنين في الآخرة ربهم، ص 92، الرقم: 451/182؛ ابن ماجة، باب فيما أنكرت الجهمية، ص 27، الرقم: 178)

Hadhrat Abu Hurairah (raz) reported: Some people asked the Messenger of Allah (ﷺ): whether shall we see our Lord on the Day of Resurrection? The Messenger of Allah (ﷺ) said: Do you feel any trouble in seeing the sun at noon with no cloud over it. They said: No, Messenger of Allah! He said: You will not see Him this way. (Sahih Muslim, p 92, Hadith No. 182/451; Ibn Majah, p 27, No. 178)

This verse and hadith say that believers will see Allah (ﷻ) in Jannah.

﴿9﴾ عَنْ صُهَيْبٍ، قَالَ تَلاَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . هَذِهِ الآيَةَ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} وَقَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ . فَيَقُولُونَ وَمَا هُوَ أَلَمْ يُثَقِّلِ اللَّهُ مَوَازِينَنَا

وَيُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُنْجِنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ وَلاَ أَقَرَّ لأَعْيُنِهِمْ " . (صحيح مسلم، كتاب الإيمان، إثبات روية المؤمنين في الآخرة ربهم، ص 92، الرقم: 449/181؛ ابن ماجة، باب فيما أنكرت الجهمية، ص 28، الرقم: 187)

“It was narrated that Suhaib said: "The Messenger of Allah recited this Verse: 'For those who have done good is the best reward and even more.' [10:26] Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allah and He wants to fulfil it." They will say: "What is it?" Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him." (Sahih Muslim, p 92, Hadith No. 181/449; Ibn Majah, p 28, No. 187)

﴿10﴾ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا... قَالَ فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ قَالُوا لَا قَالَ فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ. (صحيح البخاري، كتاب الآذان، باب فضل السجود، ص 130، الرقم: 806)

“Hadhrat Abu Hurairah (raz) narrated: … He replied, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way.” (Sahih al-Bukhari, Kitab al-Azan, p 130, Hadith No. 806)

The Jahamiya sect thought that none can see Allah in the hereafter too, they present the following verse as proof:

﴿5﴾لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [الأنعام 6:103]

“No vision can encompass Him, and He encompasses all visions, and He is Absolutely Subtle, All-Aware.” [6:103]

This verse says that no eyes can encompass Allah, and thus no eyes can see Him in the hereafter too.

The scholars of Islam have clarified that the word ‘*darak’* in this verse means ‘encompassing’ which means that our eyes may not encompass Allah, rather can only see Him, as the other verse clearly state that believers will be seeing Allah in Jannah, but may not encompass Him fully, since it is impossible. So the verse does not mean that we will not be able to see Allah in the hereafter.

These are 5 verses from the Qur’an and 10 Hadiths regarding this belief.

05 - Top Ten Virtues of the Messenger (ﷺ)

We shall quote 12 verses from the Qur'an and 16 Hadiths in order to establish this belief.

The Messenger (peace and blessing of Allah be upon him) was awarded many virtues which were not given to any other prophet or messenger.

Here, we shall mention top ten virtues of the Messenger (ﷺ) in order to define his high status. There is no doubt that none had qualities and virtues like him, he is the best of all.

He reached the highest place through his perfection
He drove out the darkness through his beauty
Beautified were all his characteristics
Send Blessings to him and his family

Sometimes, some people commit disrespect to the Prophet (ﷺ) unknowingly and some people deny the Finality of Prophethood (*khatm al-nubuwwah*) which causes disbelief (*kufr*); therefore the virtues of the Prophet (ﷺ) are mentioned so that his love in imbibed in our hearts and we die with this.

(1) The Messenger of Allah (ﷺ) will be Granted al-Shafa'at al-Kubra

On the day of resurrection, people will have to wait long for reckoning to take place soon and would wish the reckoning to be minimized; thus they will visit the prophets requesting them to intercede Allah, but they will not be ready for it and will excuse. Finally, they will approach the Messenger of Allah (ﷺ) and then he will intercede Allah and his intercession will be accepted by Allah.

This is called al-Shafa'at al-Kubra (the greatest Intercession) which will be specially granted to the Messenger of Allah (ﷺ).

The other prophets will intercede for their people to get them into Jannah. Similarly, pious persons will also be granted this status. This is called al-Shafa'at al-Sughra (smaller intercession). The Messenger of Allah (peace and blessing of Allah be upon him) will be Granted al-Shafa'at al-Kubra (the greatest intercession) which will include all human being.

This is mentioned in Hadith:

﴿1﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا ... ثُمَّ يُقَالُ لِي ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِي ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا ثُمَّ أُخْرِجُهُمْ مِنْ النَّارِ وَأُدْخِلُهُمْ الْجَنَّةَ ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ حَتَّى مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ. (صحيح البخاري، كتاب الرقاق، باب صفة الجنة والنار، ص 1136، الرقم: 6565)

"Hadhrat Anas (raz) narrated: The Prophet (ﷺ) said, Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.'… then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell)." (Sahih al-Bukhari, Kitab al-Riqaq, p 1136, No. 6565)

This Hadith mentions three things:

(1) He will be granted al-Shafa'at al-Kubra (the greatest intercession).

(2) He will pray Allah on the Day of Judgment and Allah will accept his prayer.

(3) He will take out as much persons from Jahannam as Allah will allow for him.

(2) The Messenger of Allah (ﷺ) will be Granted Hauz al-Kauthar

The Qur'an says:

﴿1﴾ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۞ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۞ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

[الكوثر108:1-2]

"(O Prophet,) surely We have given to you Al-Kauthar. So, offer Salah (prayer) to your Lord, and sacrifice. [108:1-2]

The verse establishes that he was granted al-Kauthar by Allah.

There are some Hadiths which mention this:

﴿2﴾ عَنْ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ النَّبِيُّ صلى الله عليه وسلم "حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلاَ يَظْمَأُ أَبَدًا ". (صحيح البخاري، كتاب السنة، باب في الحوض، ص 1138، الرقم: 6579)

Hadhrat Abdullah bin `Amr (raz) narrated: The Prophet (ﷺ) said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty." (Sahih al-Bukhari, Kitab al-Sunnah, p 1138, No. 6579)

﴿3﴾ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: ... فَقَالَ: "إِنَّهُ أُنْزِلَتْ عَلَىَّ آنِفًا سُورَةٌ " . فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} حَتَّى خَتَمَهَا فَلَمَّا قَرَأَهَا قَالَ : " هَلْ تَدْرُونَ مَا الْكَوْثَرُ " . قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : " فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، وَعَلَيْهِ خَيْرٌ كَثِيرٌ عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آنِيَتُهُ عَدَدُ الْكَوَاكِبِ". (صحيح البخاري، كتاب السنة، باب في الحوض، ص 671، الرقم: 4747)

Hadhrat Anas bin Malik (raz) said: The Messenger of Allah(ﷺ) said: A surah has been revealed to me just now, and then he recited: "In the name of Allah, Most Gracious. Most Merciful. To thee We have granted the fount (of abundance)" up to the end. When he recited, he asked: Do you know what al-kauthar is? They replied: Allah and his Apostle know best. He said: It is a river which my Lord, the Exalted, has promised me(to grant) in Paradise: there is abundance of good and upon it there is a pond which my people will approach on the Day of Resurrection. There are vessels as numerous as stars (in the sky). (Sahih al-Bukhari, p 671, No. 4747)

These Hadiths prove that the Messenger of will be honoured with al-Kauthar and none other than him shall have this privilege.

(3) The Messenger of Allah (ﷺ) will be Granted Waseelah

﴿4﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَىَّ فَإِنَّهُ مَنْ صَلَّى عَلَىَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ ." (صحيح مسلم شريف ، باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبي ثم يسأل الله له الوسيلة، ص 163، الرقم 849/383؛ سنن الترمذي، كتاب المناقب، باب سلو لي الوسيلة، ص 824، الرقم 3612)

Hadhrat 'Abdullah bin Amr bin al-As (raz) reported Allah's Messenger (ﷺ) as saying: "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession." (Sahih Muslim, p 163, No. 383/849; Sunan al-Tirmidhi, Kitab al-Manaqib, p 824, No. 3612)

﴿5﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ

وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ ". (صحيح البخاري، كتاب الأذان، باب الدعاء عند النداء، ص 102، الرقم 614)

Hadhrat Jabir bin `Abdullah (raz) narrated: Allah's Messenger (ﷺ) said, "Whoever after listening to the Adhan says, *'Allahumma Rabba hadhihi-dda` watit-tammah, was-salatil qa'imah, ati Muhammadan al-wasilata wal-fadilah, wa b`ath-hu maqaman mahmudan-il-ladhi wa`adtahu'* [O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection".

These Hadiths say that Waseelah is a great status that will be granted only to the Messenger (ﷺ).

(4) The Messenger of Allah (ﷺ) will be Granted Liwa al-Hamd

Liwa al-Hamd means 'flag of praise'. He will granted this status due to his praises to Allah in unparalleled and unmatched way, so he will exclusively be give the Flag of Praise.

﴿6﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَفَدُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا لِوَاءُ الْحَمْدِ يَوْمَئِذٍ بِيَدِي وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلاَ فَخْرَ ." (سنن الترمذي، باب أنا أول الناس خروجا إذا بعثوا، ص 823، الرقم 3610)

Hadhrat Anas bin Malik (raz) narrated: The Messenger of Allah (ﷺ) said: "I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Adam with my Lord, and I am not boasting."

This Hadith establishes that the Messenger (ﷺ) will carry the Flag of Praise on the Day of Judgment.

(5) The Messenger of Allah (ﷺ) is Khatim al-Anbiya

Khatim al-Anbiya means that he is the Final Prophet and no prophet shall be raised after him.

﴿2﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا [الأحزاب 33:40]

"Muhammad is not a father of any of your men, but he is a messenger of Allah and the last of the prophets. And Allah has the Knowledge of every thing." [33:40]

﴿7﴾ عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ أَنَا خَاتِمُ النَّبِيِّينَ ". (صحيح البخاري، باب خاتم النبيين ، ص 595، رقم 3535؛ سنن الترمذي، باب ما جاء لا تقوم الساعة حتى يخرج كذابون، ص 509، رقم 2219)

It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (ﷺ) said: "I am the last of the prophets." (Sahih al-Bukhari, p. 595, No. 3535; Sunan al-Tirmidhi, p. 509, No. 2219)

﴿8﴾ عن ثوبان قال قال رسول الله ﷺ: ... إِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلاَثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لاَ نَبِيَّ بَعْدِي وَلاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ " . قَالَ ابْنُ عِيسَى " ظَاهِرِينَ " . ثُمَّ اتَّفَقَا " لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ " . (أبوداود، كتاب الفتن، باب ذكر الفتن و دلائلها، ص 596، رقم 4252)

It is narrated on the authority of Thoban, the Messenger of God said: … There will be among my people thirty great liars each of them asserting that he is (Allah's) prophet, where as I am the seal of the Prophets after whom (me) there will be no prophet. (Abu Dawud, p. 595, No. 4252)

These verses and Hadiths establish that the Messenger (ﷺ) is the Final Prophet and no prophet shall come after him; therefore if anyone claims to be prophet after him, he will be regarded as liar.

(6) The Messenger of Allah (ﷺ) is Prophet for All Humanity

All other prophets (peace be upon them) were sent by Allah for a particular people, or for a particular time, but the Prophet Muhammad (ﷺ) was sent by Allah for all of the mankind as well as the jinn, and his prophethood will continue till Qiyamah; therefore he has more virtue and special privilege upon others.

﴿3﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا [سبأ 24:28]

“We did not send you (O prophet,) but to the entire mankind, as a bearer of good news and as a warner, but most people do not know.” [24:28]

﴿4﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا [الأعراف 7:158]

“(O Prophet Muhammad) Say, O people, I am a messenger of Allah (sent) to all of you…” [7:158]

﴿5﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ [الأنبياء 21:107]

“And We have not sent you but as mercy for all the worlds.” [21:107]

﴿6﴾ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا [المائدة 5:3]

“Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you.” [5:3]

﴿7﴾ يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ [الأنعام 6:130]

“O species of Jinn and mankind, had the messengers not come to you, from among yourselves, who used to relate My verses to you…” [6:130]

These verses establish that the Prophet (ﷺ) was sent to the whole mankind and the jinn too.

(7) The Messenger of Allah (ﷺ) was Ascended in Me’raj and Shown Great Signs

The Messenger (ﷺ) was ascended to the heavens during Me’raj and was shown great signs of Allah. The celestial ascension was exclusively given to the Prophet (ﷺ) and none else.

﴿8﴾ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ [الإسراء 17:1]

“Glorious is He Who made his servant travel by night from Al-Masjid-ul-Haram to Al-Masjid-ul-Aqsa whose environs We have blessed, so that We let him see some of Our signs. Surely, He is the All-Hearing, the All- Seeing.” [17:1]

﴿9﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى [النجم 53:18]

“He has indeed seen a part of the biggest signs of your Lord.” [53:18]

﴿9﴾ عن مالک بن صعصعة ان نبی الله ﷺ حدثه عن ليلة اسرى ، قال بينما انا فی الحطيم۔ ربما قال فی الحجر۔ مضطجعا اذا اتانی آت .....فانطلق بی جبريل حتی اتی السماء الدنيا فاستفتح ....ثم رفع لی البيت المعمور ، الخ۔ (صحيح البخاري، كتاب مناقب الأنصار، باب المعراج، ص 652، رقم 3887)

It is narrated on the authority of Malik ibn Sa'sa’a, he said: The Holy Prophet narrated about the night of Ascension. He said: “While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me … then Gabriel took me and we reached the nearest heaven … then he took me to al-Bait al-Mamur (i.e. the Sacred House). (Sahih al-Bukhari, p. 652, No. 3887)

These verses and Hadith establish that the Prophet (ﷺ) was ascended to heavens in Me’raj as well as was shown signs of Allah.

(8) The Messenger of Allah (ﷺ) was Granted Qur'an

Some other prophets were given only scriptures or small divine books but the Prophet (ﷺ) was specially granted the great book Qur'an.

﴿10﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا [الإنسان 76:23]

"Indeed we have revealed to you the Qur'an through a gradual process" [76:23]

(9) The Messenger of Allah (ﷺ) is the Beloved of Allah

This is established by several Hadiths, some of which are as follows:

﴿10﴾ عن على بن على المکی الھلالی عن ابیه قال دخلت على رسول الله ﷺ فی شکاته الذی قبض فیها .....انا خاتم النبیین و اکرم النبیین على الله و احب المخلوقین الى الله عز وجل. (طبرانی کبیر، ج 3، بقیة الاخبار الحسن بن على ، 57، رقم 2675؛ مستدرک للحاکم ، کتاب توارخ المتقدمین من الانبیاء و المرسلیین، باب و من کتاب آیات رسول الله ﷺ التی ھی دلائل النبوة، ج 2، ص 672، رقم 4228))

It is narrated on the authority of Ali ibn Ali al-Mukki al-Hilali, who narrated it from his father, he said: "In the disease in which the Holy Prophet departed this world… "I am the seal of prophets, the most honoured of all prophets in the sight of Allah and the most beloved to Allah than all the creatures. (Tabarani Kabir, vol. 1, Baqiyat al-Akhbar al-Hasan ibn Ali, 57, Hadith No. 2675; Mustadrak by Haakim, The book of the history of the earlier prophets and messengers, vol 2, p 672, No. 4228)

﴿11﴾ عن انس بن مالک قال قال رسول الله ﷺ: و انا اکرم ولد آدم على ربی و لا فخر ـ (سنن الترمذي، باب انا اول الناس خروجا اذا بعثوا، ص 823، رقم 3610)

"Hadhrat Anas ibn Malik (raz) said: The Messenger of Allah (ﷺ) said: "I am the noblest of the children of Adam in the sight of my Lord, but there is nothing to be proud of." (Sunan al-Tirmidhi, p 823, No. 3610)

These Hadiths establish that the Prophet (ﷺ) was the most beloved of all people to Allah.

(10) The Messenger of Allah (ﷺ) is the Head of All People who Passed Earlier and who Shall Come

This is established by several Hadiths, some of which are as follows:

﴿12﴾ عَنْ أَبِي هُرَيْرَةَ رضى الله عنه قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي دَعْوَةٍ ... وَقَالَ "أَنَا سَيِّدُ الْقَوْمِ يَوْمَ الْقِيَامَةِ. (صحيح البخاري، كتاب أحاديث الأنبياء، باب قول الله عز و جل ﴿ وَ لَقَدْ اَرْسَلْنَا نُوْحاً اِلٰى قَوْمِه 11:25 ﴾ ص 555، رقم 3340)

It is narrated on the authority of Abu Hurayrah (raz), he said, we were in the company of the Prophet (ﷺ) at a banquet … he said: “"I will be the chief of all the people on the Day of Resurrection.” (Sahih al-Bukhari, Book of Hadiths of the Prophets, p 555, No 3340)

﴿13﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "أَنَا سَيِّدُ وَلَدِ آدَمَ وَأَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ". (أبو داود، باب فى التخيير بين الانبياء عليهم السلام، ص 660، رقم 4673)

Hadhrat Abu Hurairah (raz) reported that the Messenger of Allah (ﷺ) said: “I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be cleft open the first intercessor, and the first whose intercession will be accepted.” (Abu Dawud, p. 660, No. 4673)

We have quoted 10 verses from the Qur’an and 13 Hadiths that establish the virtue of the Prophet (ﷺ). Therefore, he should be followed and no word of disrespect should be spoken in any way about him. But, we should remember that his status should not be so exaggerated, as the Christians did with the Prophet Isa (peace be upon him) that elevated him to the grade of God. The Prophet (ﷺ) prohibited to do so.

We Should not Exceed the Limit in Praising the Messenger (ﷺ)

The Qur’an says:

﴿11﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ [المائدة 5:77]

“Say, O people of the Book, be not excessive in your religion unjustly,” [5:77]

﴿12﴾ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ [النساء 4:171]

“O people of the Book, be not excessive in your Faith, and do not say about Allah anything but the truth.” [4:171]

Thus, no exaggeration should be made regarding virtues of the Prophet (ﷺ), rather it should be confined to the limits set by the Qur’an, as some of the Hadiths say:

﴿14﴾ عَنِ ابْنِ عَبَّاسٍ، سَمِعَ عُمَرَ. رضى الله عنه. يَقُولُ عَلَى الْمِنْبَرِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ ". (صحيح البخاري، كتاب أحاديث الأنبياء، ص 580، رقم 3445)

Hadhrat `Umar (raz) narrates: I heard the Prophet (ﷺ) saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle." (Sahih al-Bukhari, Book of Hadiths of the Prophets, p 580, No 3445)

This hadith states that the Prophet (ﷺ) prohibited us to exaggerate in his praise as the Christians did with the Prophet Isa (peace be upon him) that they made him parallel to God. The Prophet (ﷺ) asked Muslims to call him only Allah’s slave and His Messenger.

﴿15﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ ". (أبو داود، باب فى التخيير بين الانبياء عليهم السلام، ص 660، رقم 4668)

Hadhrat Abu Sa’id al-Khudri (raz) reported the Messenger of Allah (May peace be upon him) said: “Do not distinguish between the Prophets.” (Abu Dawud, p. 660, No. 4668)

In these hadiths, the Prophet (ﷺ) said that you should not give me too much superiority over the prophets, therefore we should not exaggerate in praise more than what is mentioned in the verses and hadiths, as it is deviation.

The following hadith says that to do more than what is in the Qur'an and Hadith is bid'ah (innovation in religion), and the end of bid'ah is misguidance, so it must be avoided:

﴿16﴾ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو السُّلَمِيُّ... وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ ". (أبو داود، كتاب السنة ، باب فى لزوم السنة، ص 651، رقم 4607؛ صحيح مسلم، كتاب الجمعة، باب تخفيف الصلاة و الخطبة، ص 347، رقم 2005/867)

Abdur Rahman ibn Amr as-Sulami narrated, the Prophet (ﷺ) said: “Avoid novelties, for every novelty is an innovation, and every innovation is an error.” (Abu Dawud, p. 651, No. 4607; Sahih Muslim, p 347, No. 867/2005)

These 2 verses and 3 Hadiths establish that we must not exceed the limits of the Qur’an and Hadith as this will lead to deviation.

Thus, 12 verses and 16 Hadiths were quoted regarding this belief.

06 - The Messenger (ﷺ) is Human Being, but Superior to All

We shall quote 28 verses from the Qur’an and 8 Hadiths, which are as follows:

The revelations to the Prophet (ﷺ) are *noor* (light), his prophethood is light, the Qur’an revealed to him is light, *iman* is also light, all these qualities are fully associated with the Prophet (ﷺ); thus the Prophet (ﷺ) is *noori* as per these qualities, but he is a human being as per his person; since he was born among human beings, he used to eat food, drink water, he got married and passed his life like a human being.

The Prophet (ﷺ) was asked to Declare He is Human Being

In the following verses the Prophet (ﷺ) was asked to declare that he was a human being, but he has the privilege of *wahy* - revelation:

﴿1﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ [الكهف 18:110]

“Say, Surely, I am but a human being like you; it is revealed to me that your God is the One God.” [18:110]

﴿2﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ [فصلت 41:6]

“Say, I am but a human being like you; it is revealed to me that your god is only One God.”[41:6]

﴿3﴾ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا [الإسراء 17:93]

“Say, I proclaim the Purity of my Lord. I am nothing but human, a messenger.” [17:93]

﴿4﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ [الأنبياء 21:34]

“We did not assign immortality to any human (even) before you. So, if you die, will they live forever?” [21:34]

﴿5﴾ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ [إبراهيم 14:11]

"Their prophets said to them, We are no more than a human being like you," [14:11]

﴿6﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ [الشورى 42:51]

"It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain," [42:51]

The last three verses only indicate that prophets are human being.

The Hadiths also Declare that He was Human Being

Here are some Hadiths:

﴿3﴾ قَالَ عَبْدُ اللَّهِ صَلَّى النَّبِيُّ صلى الله عليه وسلم ... "إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَىْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي". (صحيح البخاري، كتاب الصلاة، باب التوجه نحو القبلة حيث كان، ص 70، رقم 401؛ صحيح مسلم، كتاب المساجد، باب السهو فى الصلاة والسجود له، ص 232، رقم 1285/572)

Narrated `Abdullah: The Prophet (ﷺ) prayed Salah …. "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me." (Sahih al-Bukhari, Kitab al-Salah, p 70, No. 401; Sahih Muslim, Kitab al-Masajid, p 232, No. 572/1285)

﴿4﴾ أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ .رضى الله عنها .زَوْجَ النَّبِيِّ صلى الله عليه وسلم ... فَخَرَجَ إِلَيْهِمْ، فَقَالَ "إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَدَقَ، فَأَقْضِيَ لَهُ بِذَلِكَ فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ فَلْيَتْرُكْهَا ". (صحيح البخاري، كتاب المظالم ،باب إثم من خاصم فى باطل و هو يعلمه، ص 396، رقم 2458)

Hadhrat Um Salma, the wife of the Prophet (ﷺ) narrated: … He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him

true and give a verdict in his favour. So, If I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection). (Sahih al-Bukhari, Kitab al-Mazalim, p 396, No. 2485)

﴾5﴿ عَنْ سِمَاكٍ، أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ مَرَرْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي نَخْلٍ ... فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ "إِنَّمَا هُوَ ظَنٌّ إِنْ كَانَ يُغْنِي شَيْئًا فَاصْنَعُوهُ فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ وَإِنَّ الظَّنَّ يُخْطِئُ وَيُصِيبُ. (ابن ماجة،كتاب الرهون، باب تلقيح النخل، ص 354، رقم 2470)

It was narrated from Simak that the heard Musa bin Talha bin `Ubaidullah narrating that his father said: "I passed by some palm trees with the Messenger of Allah (ﷺ) … He said: 'That was only my thought. If it will do any good, then do it. I am only a human being like you, and what I think may be right or wrong." (Ibn Majah, Kitab al-Ruhoon, p 354, No. 2470)

In these 6 verses and 3 Hadiths, the Prophet (ﷺ) himself declared that he was human being.

This is the reason that he was born in a human race and married among them, so how he can be *noori*!

Human Being is Superior to Angels

A human being is superior to angels as well; therefore it is inappropriate to count him among angels or *noori* beings.

It is mentioned in Sharh al-Aqaid:

رسل البشر أفضل من رسل الملائكة، و رسل الملائكة أفضل من عامة البشر، و عامة البشر أفضل من عامة الملائكة.

"The messengers among the human beings are superior to the messengers among the angels, and the messengers among the angels are superior to common human being and the common human being is superior to common angels." (Sharh al-Aqaid al-Nasafiya, p 176)

This quotation establishes three points:

(1) The common human being is superior to common angels,

(2) The senior most angels (messengers among them) are superior to common human being, and

(3) The messengers among the human beings are superior to the messengers among the angels.

Therefore, the Prophet (ﷺ), being a human being and the best of all prophets, is superior to all angels and thus calling him a *noori* person is actually degrading his status.

The Ahl al-Sunnah Believe that the Prophet (ﷺ) is the Superior to All Except Allah

The status of the Prophet (ﷺ) among all creatures is as follows:

(1) Hadhrat Muhammad (ﷺ) is the Seal of all messengers and prophets
(2) Then, there is the grade of all messengers
(3) Then, there is the grade of all prophets
(4) Then, there is the grade of all senior angels
(5) Then, there is the grade of common human being
(6) Then, there is the grade of common angels
(7) Then, there is the grade of all creatures

Verses that Call Human Beings Superior to Angels

﴿7﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ [الأعراف 7:11]

"We created you, then gave you a shape, then We said to the angels, Prostrate yourselves before 'Adam. So, they all prostrated themselves, except Iblis (Satan)." [7:11]

﴿8﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ [الحجر 15:30]

"So the angels prostrated themselves, all together," [15:30]

﴿9﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ [ص 38:73]

"Then, the angels prostrated themselves, all of them together." [38:73]

These three verses from the Qur'an say that all angels prostrated before a human being, this implied that human being is superior to angels.

﴿10﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ [الإسراء 17:70]

"And We bestowed dignity on the children of 'Adam and provided them with rides on the land and in the sea," [17:70]

﴿11﴾ وَالتِّينِ وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلَدِ الْأَمِينِ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ [التين 95:1-4]

"I swear by the Fig and the Olive, and by Tur, the mount of Sinai, and by this peaceful city, We have created man in the best composition," [95:1-4]

In these verses, Allah Almighty took four swears and then said that He created mankind in the best composition.

﴿12﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ [البقرة 33-2:31]

"And He taught 'Adam the names, all of them; then presented them before the angels, and said, .Tell me their names, if you are right. They said, To You belongs all purity! We have no knowledge except what You have given us. Surely, You alone are the All-knowing, All-wise. He said, O 'Adam, tell them the names of all these. When he told them their names, Allah said, Did I not tell you that I know the secrets of the skies and of the earth, and that I know what you disclose and what you conceal." [2:31-33]

So the last six verses reveal that common human being is superior to common angels; therefore human being is called '*Ashraf al-Makhlooqat*' i.e. superior creature.

The messengers among mankind is superior to messengers among the angels; because the most superior angel i.e. Jibraeel (peace be upon him) used to bring revelations and divine messages to the human prophets; this proved that the human prophets were superior to the senior most angels.

In the night of Me'raj, Hadhrat Jibraeel (peace be upon him) took the Prophet (ﷺ) to the heavens as attendant, this also proves that he was superior to the angels.

﴿6﴾ مضطجعا إذ أتاني آت ... فانطلق بي جبريل حتى أتى السماء الدنيا فاستفتح ....ثم رفع لي البيت المعمور، الخ. (صحيح البخاري، كتاب مناقب الأنصار، باب المعراج، ص 652، رقم 3887)

"I was asleep in Hatim ... Gabriel (peace be upon him) took me with him, until he brought me to this heaven of the world, and asked the door to be opened ... Then he took me to al-Bait al-Ma'mour. (Sahih al-Bukhari, Kitab Manaqib Al-Ansar, Bab Al-Mi'raj, p. 652, No. 3887)

This Hadith establishes that Hadhrat Jibraeel (peace be upon him) took the Prophet (ﷺ) in the night of Me'raj to the heavens as attendant, thus it implied that he was superior to all the angels.

﴿13﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ [الأحزاب 33:40]

"Muhammad is not a father of any of your men, but he is a messenger of Allah and the last of the prophets." [33:40]

All these 7 verses and one Hadith establish that human being is superior to the angels and the Prophet Muhammad (ﷺ) is superior to all.

Non-Muslims Believe that their Gods and Goddesses Get Incarnation of Supreme God

Polytheists believe that when need arises the Supreme God appears, even till this day, in the shape of gods and goddesses; therefore they worship these gods and goddesses, prostrate before them, present offerings to them and call them for their needs.

Allah Almighty asked the Prophet (ﷺ) to declare: "I am a human being, among mankind, I am not a *noori* person, Allah did not appear in my form; therefore neither worship me, nor call me in your needs, I also pray Allah in my needs, so you should also do so." This was to make it clear for Muslims that Allah did not appear in the form of the Prophet (ﷺ) and that he is not a part of Allah's *noor* (Light). therefore Allah Almighty asked the Prophet (ﷺ) to declare: I am a human being, among mankind, I am not a *noori* person, Allah did not appear in my form; therefore neither worship me, nor call me in your needs, I also pray Allah in my needs, so you should also do so.

The Prophet (ﷺ) was sent down by Allah to propagate these teachings and this is the message of Islam.

Verses and Hadiths that Create a Doubt that the Prophet was a Noori Person

﴿14﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ [المائدة 5:15-16]

"O people of the Book, there has come to you Our Messenger disclosing to you much of what you have been concealing of the Book, while He overlooks much. There has come to you, from Allah, a Light and a clear Book; with it Allah guides those who follow His pleasure to the pathways of peace, and brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path." [5:15-16]

In this verse 'Light' (noor) means the Prophet (ﷺ) as noor was explained in Tafseer Jalalain with 'the Prophet (ﷺ). This suggest that the word noor implies for the Prophet (ﷺ).

While, it is mentioned in the Tafseer Ibn Abbas (may Allah be pleased with him) that he explained *noor* as *rasool* then said i.e. Muhammad, it means that his *risalat* (messengership) is noor, not his self. And how it can be whereas he was asked to declare in several verses to be a human being?

Similarly, the next *noor* in the following verse unanimously means *iman*. It is mentioned in the Tafseer:

"Allah brings them out, by His will, from the depths of darkness into the light i.e. from *kufr* to *iman* (disbelief to belief)." (Tanweer al-Miqyas min Tafseer Ibn Abbas, p 119, Surah al-Mayida 5:15-16)

The third evidence is that this verse starts with the words "O people of the Book, there has come to you Our Messenger", which also establishes that 'the Messenger' has come to you, and *noor* here means the *risalat* (messengership) of Muhammad (ﷺ).

There is no doubt that the religion brought by the Prophet (ﷺ), similarly his prophethood and his guidance is a *noor* which is brighter than the sun and the moon.

Some commentators of the Qur'an have explained it with 'Muhammad (ﷺ)' thus some scholars misunderstand it as the Prophet (ﷺ) himself is *noor,* but the Tafseer of Ibn Abbas (may Allah be pleased with him) mentions the correct meaning of *noor;* otherwise it will contradict several other verses of the Qur'an (in which the Prophet - ﷺ - has been called human being).

The word 'noor' in the Qur'an has different meanings, such as: light of prophethood, Qur'an and guidance; therefore it is difficult to prove the Prophet (ﷺ) as *noor* with an ambiguous word.

Now you can see how baseless is to prove the Prophet (ﷺ) as noor with this verse.

Some people have tried to prove the Prophet (ﷺ) as noor with the following verse as well:

﴿15﴾ أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا [الأحزاب 46-33:45]

"O prophet, We have sent you as a witness and as a bearer of good news and a warner, and as the one who calls (people) towards Allah with His permission, and as a luminous light." [33:45-46)

Sayyidna Abdullah ibn Abbas (may Allah be pleased with him) explained the word 'Siraja Muneer' (luminous light) in the verse as a light which is followed by people i.e. the guidance and prophethood of the Prophet (ﷺ). (See Tanweer al-Miqyas min Tafseer Ibn Abbas, p 446, Surah al-Ahzab 33:46)

The word '*siraj'* in this verse does not mean lamp, rather the light of his prophethood.

Noor was Used in the Qur'an for Five Meanings

The word '*noor'* was used in the Qur'an for five meanings; sometimes it means Qur'an, at some places it means prophethood, sometimes *iman* (faith), sometimes 'divine rulings' while sometimes it means 'religion'. Therefore, the word 'noor' in the verse 15 of Surah al-Mayida (5:15) does not necessarily mean the Prophet (ﷺ), it may imply his prophethood as we have quoted from Tafseer Ibn Abbas. However, if we mean the 'Prophet (ﷺ), it will go against the 12 verses mentioned above in which the Prophet (ﷺ) was categorically asked to declare he was a human being.

1. 'Noor' Means 'the Qur'an' in These Two Verses

﴿16﴾ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ [الأعراف7:157]

"…and follow the light sent down with him, those are the ones who are successful." [7:157]

According to Tafseer Ibn Abbas, the word 'noor' here means 'the Qur'an'. (See: 7:157)

﴿17﴾ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا [الشورى 42:52]

"You did not know earlier what was the Book or what was Iman (true faith), but We have made it (the Qur'an) a light…" [42:52]

According to Tafseer Ibn Abbas, the word 'noor' here means 'the Qur'an'. (See: 7:157)

2. 'Noor' Means 'Iman' in These Two Verses

﴿18﴾ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ [المائدة 5:16]

"Allah brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path." [5:16]

According to Tafseer Ibn Abbas, the word 'noor' here means '*Iman'* (faith), while 'darkness' means 'disbelief'. (See: 5:16)

﴿19﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا [الأحزاب 33:43]

"He is such that He and His angels send blessings to you, so that He brings you out from all sorts of darkness into Light; and He is Very-Merciful to the believers." [33:43]

According to Tafseer Ibn Abbas, the word 'noor' here means '*Iman'* (faith) and the word '*dhulumat'* (darkness) means 'disbelief'. (See: 33:43)

3. 'Noor' Means 'Rulings' in This Verse

﴿20﴾ إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ [المائدة 5:44]

"Surely We have sent down the Torah, in which there was guidance and light…" [5:44]

According to Tafseer Ibn Abbas, the word 'noor' here means 'rulings' mentioned in Torah. (See: 5:44)

4. 'Noor' Means 'Religion' in These Verses

﴿21﴾ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ [التوبة 9:32]

"They wish to blow out the Light of Allah with their mouths, and Allah rejects everything short of making His light perfect, no matter how the disbelievers may hate it." [9:32]

According to Tafseer Ibn Abbas, the word 'noor' here means 'the religion of Islam'. (See p 202, Surah al-Taubah 9:32)

﴿22﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ [الصف 61:8]

"They wish to extinguish the light of Allah with their mouths, but Allah is to perfect His light, even though the disbelievers dislike (it)." [61:8]

According to Tafseer Ibn Abbas, the word 'noor' in this verse means 'the religion of Islam' or 'the Qur'an'. (See: 61:8)

5. 'Noor' Means 'the Prophethood' of the Prophet (ﷺ)

﴿23﴾ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ [المائدة 5:15]

"...There has come to you, from Allah, a Light and a clear Book." [5:15]

According to Tafseer Ibn Abbas, the word 'noor' in this verse means 'the prophethood of the Prophet (ﷺ)' as he explained the word 'noor' as '*rasool*' that means the prophethood is light, not the Prophet himself. (See 5:15)

The word 'noor' is used in the Qur'an in five meanings, so explaining the word in the verse (5:15) as 'the Prophet (ﷺ) himself' will contradict with the 16 verses of the Qur'an.

Thus, it should be explained in a way that the Prophet (ﷺ) was a human being himself, but he was fully adorned with the qualities of

the iman, prophethood, the Qur'an, the religion and divine teachings; therefore he was *noor* as per his attributes.

The Prophet (ﷺ) Should not be Called 'Human Being' in Disrespect

The prophets are human being, but calling them human being like ourselves and equating them with ourselves in receiving divine revelation and hence rejecting their advice and refusing to believe in their call is disrespect and disbelief, as it is mentioned in the Qur'an:

﴿24﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ [الشعراء 26:154]

"You are nothing but a human like us. So, bring a sign if you are one of the truthful." [26:154]

﴿25﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ [الشعراء 26:186]

"You are no more than a human like us, and in fact we consider you to be one of the liars." [26:186]

﴿26﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ [هود 11:27]

"So the chiefs of his people who disbelieved replied, We are not seeing that you are anything more than a man like us, … rather, we believe that you are liars." [11:27]

In these verses, the disbelievers called the prophets as human being like themselves and thus they rejected their prophethood and refused to follow them, so this was disbelief to them which must be avoided.

Hadith of Noor is not Established

Some people present a Hadith from Musannaf Abdur Razzaq to prove that the Prophet (ﷺ) was *noor,* while some quote this Hadith from

Dalayil al-Nubuwwa of al-Baihaqi and Mustadrak of Hakim, but I could not find the Hadith in these books even after much effort by exploring al-Maktaba al-Shamela. Many scholars of the past ages have regarded this Hadith as *‘maudhu’* fabricated. It is obvious that a fabricated Hadith can no way stand before the verses of the Qur’an. Therefore, it cannot be presented to prove that the Prophet (ﷺ) was noor.

The Hadith is as follows:

“Abdur Razzaq narrated with his chain from Jabir bin Abdullah, he said: I said, O Messenger of Allah! My parents are sacrificed, please tell me the first thing Allah created before everything. He replied, O Jabir! Indeed Allah created the noor of your Prophet out of His own noor…” (Al-Mawahib al-Ladunya by al-Qustalani, d. 923 AH, vol. 1, p. 48)

This Hadith was mentioned by al-Qustalani (d. 923 AH) in his book al-Mawahib al-Ladunya, but I may not accept this Hadith as al-Qustalani is from 10th Hijra century and in this book I quote only Hadith from the age of Tab’ Tabi’in or from the Six most authentic books of Hadith or from their seniors, since their narrations are authentic, while al-Qustalani is from later period and this Hadith is not present in the books of early ages (Tabi’in and Tab’ Tabi’in), so such a Hadith cannot be accepted. This Hadith contradicts 12 verses from the Qur’an and 3 Hadiths, therefore this Hadith can never be accepted to prove an article of Faith.

Moreover, on the contrary, there is another Hadith which says that Allah (ﷻ) first created ‘pen’. The Hadith as follows:

﴿7﴾ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ ... لَقِيتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ قَالَ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ فَجَرَى بِمَا هُوَ كَائِنٌ إِلَى الأَبَدِ". (سنن الترمذي، كتاب تفسير القرآن، باب ومن سورة ن والقلم، ص 757، رقم 3319)

Abdul-Wahid bin Sulaim said: … “I met Al-Walid bin Ubadah bin As-Samit and he said, my father narrated to me, he said: ‘I heard the Messenger of Allah (ﷺ) saying: “Verily the first of what Allah created

was the Pen. He said to it: "Write" so it wrote what will be forever.'" (Sunan al-Tirmidhi, Kitab Tafsir al-Qur'an, p 757, No. 3319)

This Hadith contradicts the above-mentioned Hadith of *noor*.

Similarly, the following verse also indicates that pen was created first:

[26] ن وَالْقَلَمِ وَمَا يَسْطُرُونَ [القلم 68:1]

"Nun, by the pen and what they write," [68:1]

So, these 12 verses and 3 Hadiths have categorically established that the Prophet (ﷺ) was a human being; there is no solid proof from the Qur'an and Hadith that prove that he was *noor*. This is a belief and thus it may not be proved by fabricated Hadith or ambiguous tafseer of some commentators. You should thoroughly contemplate the research I presented.

The Prophet (ﷺ) Himself Forbade to Exaggerate About Him

The Christians exaggerated about the Prophet Isa (peace be upon him) and finally regarded him as God's son out of respect, but this was wrong and the Qur'an disregarded it as unjust and exaggeration.

[27] يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ [النساء 4:171]

"O people of the Book, be not excessive in your Faith, and do not say about Allah anything but the truth." [4:171]

[28] قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ [المائدة 5:77]

"Say, O people of the Book, be not excessive in your religion unjustly," [5:77]

Therefore, the Prophet (ﷺ) also instructed his followers not to be exaggerate about him. Therefore, when the Prophet (ﷺ) is a human being, he should be believed to be so and this is his respect. The Hadith is as follows:

﴿8﴾ عَنِ ابْنِ عَبَّاسٍ، سَمِعَ عُمَرَ . رضى الله عنه .يَقُولُ عَلَى الْمِنْبَرِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ ". (صحيح البخاري، كتاب أحاديث الأنبياء، باب قول الله تعالى ﴿واذكر فى الكتاب مريم اذ انتبذت من اهلها 16:19، ص 580، رقم 3445)

Hadhrat `Umar (raz) narrates: I heard the Prophet (ﷺ) saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle." (Sahih al-Bukhari, Book of Hadiths of the Prophets, p 580, No 3445)

So, these were total 28 verses from the Qur’an and 8 Hadiths.

07 - The Prophet (ﷺ) is Alive in Grave

His Life in Grave is Better than the One in this World and His Holy Body is Completely Safe

We shall quote 11 verses from the Qur'an and 20 Hadiths regarding this belief. The details are as follows:

The Prophet (ﷺ) is alive is his grave with a *barzakhi* (transitional) life which is better than this world and his body is uneaten by the earth and completely safe and secure.

There are several Hadiths with establish this belief:

﴿1﴾ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ وَبَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ. (سنن ابن ماجه باب ذكر ووفاته ودفنه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ص 234، رقم 1637)

Hadhrat Abu al-Darda' (raz) reported Allah's Messenger (ﷺ) as saying, "Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." He said that he asked whether that applied also after his death, and he replied, "God has prohibited the earth from consuming the bodies of the prophets;" so God's prophet is alive and given provision. (Sunan Ibn Majah, p 234, Hadith No. 1637)

The Hadith discusses three points: first, the bodies of prophets are uneaten by the earth in grave. Second, the Prophet (ﷺ) is alive in his grave and he is presented sustenance therein. Third, the salutations of the Muslims is presented before the Prophet (ﷺ) in his grave.

﴿2﴾ عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنْ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ يَعْنِي بَلِيتَ فَقَالَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ. (سنن ابن ماجه، باب في فضل الجمعة، ص 152، رقم 1085)

Hadhrat Aws bin Aws (raz) narrated: "The Messenger of Allah (ﷺ) said: 'The best of your days is Friday. On it Adam was created, on it the Trumpet will be blown, on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be presented to me.' A man said: 'O Messenger of Allah, how will our peace and blessings be shown to you when you will have disintegrated?' He said: 'Allah has forbidden the earth to consume the bodies of the Prophets.'" (Sunan Ibn Majah, p 152, Hadith No. 1085)

The Hadith mentions two points: the salutations of the believers are presented to the prophets in their graves. Second, the bodies of prophets are uneaten by the earth in grave.

﴿3﴾ عن أبي هريرة عن النبى ﷺ قال من صلى على عند قبري سمعته و من صلى علي نائيا أبلغته. (البيهقي في شعب الإيمان، باب في تعظيم النبي ﷺ و إجلاله و توقيره، ج 2، ص 218، رقم 1583)

It is narrated on the authority of Hadhrat Abu Hurayrah (raz) that the Prophet (ﷺ) said: "Whoever hears recites salutations on me near my grave, I hear him, and he who sends salutation from afar, it is delivered to me. (Bayhaqi fi Shu'ab al-Iman, Bab fi Ta'zeem al-Nabi, vol. II, p. 218, Hadith No. 1583).

The Prophet (ﷺ) says in the Hadith that he hears the salutations if it is presented near his grave and if recited from a distance then it is presented before him.

﴾4﴿ قال رسول الله ﷺ حياتي خير لكم تحدثون و نحدث لكم، و وفاتي خير لكم تعرض علي أعمالكم فما رأيت خيرا حمدت الله و ما رأيت من شر استغفرت الله لكم. (مسند البزار، باب زاذان عن عبد الله، ج 5، ص 308)

The Prophet (ﷺ) said: "My life is better for you that you speak and I speak to you, and my death is better for you, that your deeds are presented to me, when I see a good thing in it, I give thanks to Allah, and when I see a bad thing, I ask forgiveness for you." (Musnad al-Bazar, Bab Zazan an Abdullah, vol. 5, p. 308)

The Hadith establishes that the Prophet (ﷺ) is alive in his grave and the good deeds of the Muslims are presented to him. This Hadith proves that the Prophet (ﷺ) is not *Haazir* and *Naazir* (omnipresent and omniscient), otherwise there was no need to present the good deeds.

﴾5﴿ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ. (سنن النسائي، كتاب السهو، باب التسليم على النبى ﷺ، ص 179، رقم 1283)

It was narrated that Hadhrat Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah (ﷻ) has angels who travel around on earth conveying to me the Salams of my Ummah." (Sunan al-Nasai, Bab al-Talseem ala al-Nabi ﷺ, p. 179, p. 1283)

The Hadith says that the salutations of people are conveyed to the Prophet (ﷺ).

﴾6﴿ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ. (سنن أبي داود، باب زيارة القبور، ص 295، رقم 2041)

Hadhrat Abu Hurairah (raz) narrated that the Prophet (ﷺ) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting." (Sunan Abi Dawud, Bab Ziyarat al-Quboor, p. 295, No. 2041)

This Hadith says that his soul is returned to his body to respond to *salam* (salutations).

﴿7﴾ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَيْتُ وَفِي رِوَايَةِ هَدَّابٍ مَرَرْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ. (صحيح مسلم، باب فضل موسى عليه السلام، ص 1044، رقم 6157/2375)

Hadhrat Anas bin Malik (raz) reported Allah's Messenger (ﷺ) as saying: I came. And in the narration transmitted on the authority of Haddab (the words are): “I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) performing his prayer in his grave.” (Sahih Muslim, Bab Fadhl Musa (pbuh), p. 1044, No. 2375/6157)

This Hadith mentions that the Prophet Musa (peace be upon him) was offering *salah* in his grave, this means he was alive in the grave.

Martyrs are Alive, then Prophets are Also Alive as they are Superior to Martyrs

﴿1﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ [البقرة 2:154]

“Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you do not perceive.” [2:154]

This verse mentions that the martyrs are alive, but you cannot perceive their nature of life, this implies that this life is *barzakhi* i.e. transitional, after death and before resurrection. We should not go deeper in discussing the nature of their life as we may not perceive it.

﴿2﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ۝ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ [آل عمران 3:169-171]

“Never take those killed in the way of Allah as dead. Rather, they are alive with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those left behind them who could not join them, that there shall be no fear for them nor shall they grieve. They feel pleased with blessing from Allah, and grace, and with the fact that Allah would not let the reward of the believers be lost.” [3:169-171]

This verse says that the martyrs are alive and they are given provisions. The prophets are superior to martyrs, so they also must be alive and well-provided in their graves.

﴿8﴾ عَنْ مَسْرُوقٍ قَالَ سَأَلْنَا عَبْدَ اللَّهِ عَنْ هَذِهِ الْآيَةِ {وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَقَالَ أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنْ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ. (صحيح مسلم، باب بيان أن أرواح الشهداء في الجنة و أنهم أحياء عند ربهم يرزقون، ص 845، رقم 4885/1887)

It has been narrated on the authority of Masruq Who said: We asked 'Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord." [3:169] He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. (Sahih Muslim, Bab Bayan ann Arwah al-Shuhada…, p. 845, No. 1887/4885)

The Prophet (ﷺ) had normal worldly death but he is enjoying with *barzakhi* life. During *barzakhi* life, all prophets are given provisions, they are considered in three things alive as per this world: (1) Their wife cannot remarry as their husbands i.e. prophets are alive. (2) Their left property and wealth will not be distributed. (3) Earth will not eat their bodies. These specialties are shared by all prophets, but the Prophet (ﷺ) has a fourth specialty that there will not come any prophet after him and he is last of all prophets.

Common People are Also Given Life in the Grave

Common people also have some sort of *barzakhi* life in grave in which they get the feeling of punishment or reward. But the difference between the life of common people and the prophets as well as martyrs is that the bodies of common people is rotted and eaten by the earth, while the bodies of the prophets and martyrs remain intact as at the time of burial, they are supplied provisions therein and their life in grave is better than this worldly life.

But we should not go deep into this discussion as the abovementioned verse (2:154) has indicated that we cannot grasp the nature of this life. Therefore, we should only confine ourselves to the description given by the Qur'an and Hadith.

However, common people are also given some sort of life in grave and it is established by several Hadiths:

﴿9﴾ عَنْ أَبِي أَيُّوبَ . رضى الله عنهم . قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ " يَهُودُ تُعَذَّبُ فِي قُبُورِهَا". (صحيح البخاري، كتاب الجنائز ، باب التعوذ من عذاب القبر، ص 220، رقم 1375)

Hadhrat Abu Ayyub (raz) narrated: Once the Prophet (ﷺ) went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves." (Sahih al-Bukhari, Kitab al-Janayiz, p. 220, No. 1375)

This Hadith says that the Jews were given punishment in the grave, that implies that they had some sort of barzakhi life.

﴿10﴾ عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ حَدَّثَتْنِي ابْنَةُ خَالِدِ بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. (صحيح البخاري، كتاب الجنائز ، باب التعوذ من عذاب القبر، ص 221، رقم 1376)

Hadhrat Musa bin `Uqba narrated From the daughter of Khalid bin Sa id bin Al-`Asi who said that she had heard the Prophet (ﷺ) seeking refuge with Allah from the punishment in the grave. (Sahih al-Bukhari, Kitab al-Janayiz, p. 221, No. 1376)

This Hadith says that the Prophet (ﷺ) used to seek Allah's refuge from the torment in grave, it implies that there is barzakhi life in grave.

Both Body and Soul Taste Torment in Graves

Here are some Hadiths in this regard:

﴿11﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جِنَازَةٍ ... فَتُعَادُ رُوحُهُ فِي جَسَدِهِ فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ رَبِّيَ اللَّهُ ... فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي. (مسند أحمد، حديث البراء بن عاذب، ج 5، ص 364، رقم 18063؛ أبو داؤد، باب المسألة في القبر و عذاب القبر، ص 672، رقم 4753)

It is narrated on the authority of Al-Baraa Ibn Azib, he said: "We went out with the Holy Prophet (ﷺ) in a funeral ... He said that the soul is returned to the body of the dead, then two angels come to him, those two angels make the dead sit, and then ask, "Who is your Lord?" He says, "My Lord is Allah"… then the soul of the dead is returned then two angels come to him, those two angels make the dead sit, and then ask, "Who is your Lord?" he replies: "ohh I don't know." (Musnad Ahmad, vol. 5, p. 364, No. 18063; Abu Dawud, Bab al-Mas'alah fi al-Qabr, p. 672, No. 4753)

This Hadith says that the soul of each dead person is returned to his body and the angels question him. The Hadith also mentions that the torment or reward is received by both the body and soul in the grave, not only the soul as well as not only the body.

﴿12﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ .رضى الله عنهما .أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ ". (صحيح البخاري، كتاب الجنائز ، باب الميت يعرض عليه مقعده بالغداة و العشىء، ص 221، رقم 1379)

Hadhrat `Abdullah bin `Umar (raz) narrated: Allah's Messenger (ﷺ) said, "When anyone of you dies, he is shown his place both in the

morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection." (Sahih al-Bukhari, Kitab al-Janayiz, p. 221, No. 1379)

This Hadith also mentions that every dead person has some sort of life in the grave.

﴿13﴾ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ. رضى الله عنه. يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي قَدِّمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا. يَسْمَعُ صَوْتَهَا كُلُّ شَىْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهَا الإِنْسَانُ لَصَعِقَ ". (صحيح البخاري، كتاب الجنائز ، باب كلام الميت على الجنازة، ص 221، رقم 1380)

Hadhrat Abu Sa`id Al-Khudri (raz) narrated: Allah's Messenger (ﷺ) said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious." (Sahih al-Bukhari, Kitab al-Janayiz, p. 221, No. 1380)

This Hadith indicates a common man also is give life in the grave has some sort of barzakhi life, not a worldly life.

﴿14﴾ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَى أَقَارِبِكُمْ وَعَشَائِرِكُمْ مِنْ الْأَمْوَاتِ فَإِنْ كَانَ خَيْرًا اسْتَبْشَرُوا بِهِ وَإِنْ كَانَ غَيْرَ ذَلِكَ قَالُوا اللَّهُمَّ لَا تُمِتْهُمْ حَتَّى تَهْدِيَهُمْ كَمَا هَدَيْتَنَا. (مسند أحمد، مسند انس بن مالک، ج 3، ص 643، رقم 12272)

Hadhrat Anas ibn Malik (raz) narrated that the Prophet (ﷺ) said: “Your deeds are presented to your dead relatives. If the deeds are good, they rejoice in it, and if the deeds are not good, they say: O Allah, do not give them death until you give guidance to them as you

gave to us.” (Musnad Ahmad, Musnad Anas Bin Malik, vol. 3, p. 634, No 12272)

Similarly, this Hadith says that our good actions are presented before our relative dead persons.

These were 2 verses from the Qur’an and 14 hadiths that establish that the Prophet (ﷺ) is alive in his grave as well as his body is safe and uneaten by earth.

Barzakhi Life is Greater than the Worldly Life

Here are some evidences:

﴿3﴾ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ [المؤمنون 23:99-100]

“(The infidels go on doing their misdeeds) until when death comes to one of them, he will say, .My Lord send me back, so that I may act righteously in that (world) which I have left behind.. Never! It is simply a word he utters, and in front of such people there is a barrier till the day when they will be resurrected.” [23:99-100]

This verse says that the deceased ones will live a barzakhi life and the wrongdoers will request to be returned to this world, but their requests will fall apart.

﴿4﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ [غافر 40:46]

“…and the House of Pharaoh was encircled by an evil punishment. It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released,): Admit the family of Pharaoh into the most severe punishment.” [40:46]

This verse says that they will be given this punishment in the barzakh (transitional period after death before resurrection).

﴿5﴾ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ [الأنعام 6:93]

"…If only you could witness when the unjust are in the throes of death, and the angels stretch their hands (and say), Out with your souls. Today, you shall have your punishment, a punishment of humiliation, because you have been saying about Allah what is not true..." [6:93]

﴿6﴾ وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ [التوبة 9:101]

"…and among the people of Madinah as well, they are adamant on hypocrisy, you do not know them, we know them, we will chastise them twice, then they shall be driven to a terrible punishment (in the Hereafter)." [9:101]

﴿7﴾ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ [إبراهيم 14:27]

"Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter; and Allah lets the unjust go astray; and Allah does what He wills." [14:27]

﴿8﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ [الإنفطار 82:13-14]

"Surely the righteous will be in bliss, and the sinners in Hell." [82:13-14]

These 6 verses from the Qur'an indicate that a man is given life in the grave and then either given punishment or reward for his deeds. This was established by the hadiths mentioned before.

The Prophet (ﷺ) Had Only Worldly Death

The Prophet (ﷺ) had a worldly death in this world, but he is alive in his grave with his body and his life in grave is greater than that in this worldly life. As for his worldly death, this Hadith establishes it:

﴿15﴾ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ ... أَمَّا بَعْدُ فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ قَالَ اللَّهُ { وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} (صحيح البخاري، باب الدخول على الميت بعد الموت اذا أدرج فى اكفانه، ص 199، رقم 1241؛ ابن ماجة، باب ذكر وفاته و دفنه ﷺ، ص 232، رقم 1627)

Hadhrat Ayishah (raz) narrated that .... Hadhrat Abur Bakr (raz) said: "Whoever used to worship Allah, Allah is alive and will never die. Whoever used to worship Muhammad, Muhammad is dead. {Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful}.'" [3:144]

This Hadith says that the Prophet (ﷺ) died and Hadhrat Abu Bakr (may Allah be pleased with him) confirmed it.

﴾9﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ [الزمر 39:30]

"Verily, you are to die and they are to die." [39:30]

﴾10﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ [المؤمنون 23:15]

"Then, after all this, you are to die." [23:15]

﴿16﴾ عن جابر بن عبد الله قال لما مات النبى ﷺ جاء أبا بكر مال من قبل العلاء الحضرمى. (صحيح البخاري، كتاب الشهادات ، ص 437، رقم 2683)

It is narrated on the authority of Hadhrat Jabir bin Abdullah (raz), he said, when the Holy Prophet passed away, wealth came to Hadhrat

Abu Bakr on behalf of Ala Hadhrami. (Sahih al-Bukhari, Kitab al-Shahadat, p. 437, No. 2683)

﴿17﴾ عن عائشة قالت مات النبی ﷺ انه لبين حاقنتی و ذاقنتی. (صحيح البخاري، كتاب المغازی ، باب مرض النبی و وفاته، ص 755، رقم 4446)

It is narrated on the authority of Hadhrat Ayesha (raz), she said, "The Holy Prophet passed away while he was between my chest and chin." (Sahih al-Bukhari, Kitab al-Maghazi, p. 755, No. 4446)

In both of these hadiths, it is said that the Prophet (ﷺ) had passed away. Both these hadiths mention the incidence of the Prophet's death.

These 2 verses of the Qur'an and 3 hadiths establish that the Prophet (ﷺ) have had worldly death and therefore he was buried. Had he have a worldly life how could he be buried?

Some Scholars are of the View that Souls of a Believer Roams Around

This is established by a statement of a Sahabi:

﴿18﴾ عن عبد الله بن عمر و (بن العاص) قال: الدنيا سجن المومن و جنة الكافر، فاذا مات المومن يخلی به يسرح حيث شاء. (مصنف ابن ابی شيبة، باب كلام عبد الله بن عمرو، ج 7، ص 57، رقم 2675)

It is narrated on the authority of Hadhrat Abdullah ibn Amr (Ibn al-Aas), he said: "The world is the prison for a believer, and paradise for a disbeliever. When a believer dies he is let to move where he wishes." (Musannad Ibn Abi Shaybah, vol. 7, p. 57, No. 2675)

This statement says that the soul strolls where it wishes, this means it can move from one to other places. But this hadith has three weaknesses:

(1) This is a statement by a Sahabi, not a Hadith; therefore it may not serve as proof for a belief.
(2) This statement says "the world is like a prison for a believer", so when the world is prison, why would the soul return to

the world for strolling, so it means not to stroll in this world, rather in Jannah; since there is no mention of statement of Sahabi.

(3) There is another Hadith which clearly says regarding Sayyidna Ja’far Tayyar that he flies around in the Jannah. Thus, the above-mentioned statement may not suffice to establish any article of Fatih.

Here is the Hadith:

﴿19﴾ عن أبي هريرة قال قال رسول الله ﷺ: رأيت جعفرا يطير في الجنة مع الملائكة. (سنن الترمذي، كتاب المناقب، باب مناقب جعفر بن طالب، ص 855، رقم 2763)

It is narrated on the authority of Hadhrat Abu Huraira, he said: The Messenger (ﷺ) said: “I saw Ja'far flying into Paradise with the angels.” (Sunan al-Tirmidhi, Kitab al-Manaqib, Manaqib Ja'far ibn Talib, p. 855, No. 2673)

This Hadith says that Sayyidna Ja’far (may Allah be pleased with him) strolls in Jannah where he wishes. Therefore, the statement of Sayyidna Abdullah bin Umar (may Allah be pleased with him) would imply that the soul of a believer strolls in Jannah, not in the world.

﴿20﴾ عَنْ مَسْرُوقٍ، قَالَ سَأَلْنَا عَبْدَ اللَّهِ عَنْ هَذِهِ الآيَةِ، {وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَقَالَ " أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ ". (صحيح مسلم، كتاب الأمارة ، باب بيان أن أرواح الشهداء في الجنة و أنهم أحياء عند ربهم يرزقون، ص 845، رقم 4885/1887)

It has been narrated on the authority of Masruq Who said: We asked 'Abdullah about the Qur'anic verse:" Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.." (3:169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits

of Paradise from wherever they like and then nestle in these chandeliers. (Sahih Muslim, p. 845, No 1887/4885)

This Hadith also says that the souls of martyrs stroll in Jannah and strolling in the world is not established.

Those in Hell Will Beseech to Return to the World

There is a verse in the Qur'an which says that the unbelievers will request after death to be returned to the world, but their request will not be accepted, so how we can believe that souls will return to the world. Here is the verse:

﴿11﴾ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ [المؤمنون [23:99-100

"(The infidels go on doing their misdeeds) until when death comes to one of them, he will say, .My Lord send me back, so that I may act righteously in that (world) which I have left behind.. Never! It is simply a word he utters, and in front of such people there is a barrier till the day when they will be resurrected." [23:99-100]

This verse says that after death many would wish to return to the world, but they will not be allowed. Then, how these souls can roam in the world and ask for charity?

These 2 verses and 1 hadith establish that the souls stroll in Jannah, not the in the world.

We have quoted total 11 verses and 20 Hadiths regarding this belief.

Non-Muslims Believe that their Deities Roam Around in the World

The polytheists believe that the souls of their deities roam around in the world, they rest inside idols and listen to the calls made by their worshippers and help them.

The polytheists believe in so many gods and goddesses which reside in different temples and mountains; therefore they are persuaded to

go on pilgrimage to those mountains and pay visit to them. Thus the non-Muslims flock to visit those places, prostrate before them, worship them and call them for their needs.

This point needs contemplation.

08 - The Prophet (ﷺ) is not Omnipresent and Omniscient

We shall quote 34 verses from the Qur'an and 13 Hadiths regarding this belief. The details are as follows:

Being Present is of Three Types

(1) The Prophet (ﷺ) was present at many places during his lifetime in this world.
(2) He shall be present at many places in the world hereafter.
(3) But the Prophet (ﷺ) was not present at every place and was not seeing everything, e.g. today he is present before Zaid and observes all his conditions, this is an attribute of Allah, not of the Prophet (ﷺ).

Being Omnipresent and Omniscient is the Attribute of Allah Alone

Allah is present everywhere as per His knowledge, this is established by several verses:

﴿1﴾ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [الحديد 57:4]

"He is with you wherever you are, and Allah is watchful of whatever you do." [57:4]

﴿2﴾ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا [المجادلة 58:7]

"…nor between fewer than that or more, but He is with them wherever they may be." [58:7]

﴿3﴾ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا [التوبة 9:40]

"…and he was saying to his companion, Do not grieve. Allah is surely with us." [9:40]

﴿4﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ [محمد 47:38]

"So, do not lose heart, and do not appeal for peace; you will be the uppermost, and Allah is with you," [47:35]

﴿5﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ [البقرة 2:186]

When My servants ask you about Me, then (tell them that) I am near." [2:186]

﴿6﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [ق 50:16]

"Indeed We have created man, and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein." [50:16]

These 6 verses from the Qur'an tell that Allah is present with us everywhere, therefore only He possesses the attribute of being Omnipresent and Omniscient.

Allah Sees Everything and Everyone: Allah is Omniscient

Here are some verses from the Qur'an:

﴿7﴾ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ [آل عمران 3:15]

"Allah is watchful over His servants." [3:15]

﴿8﴾ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ [آل عمران 3:20]

"Allah is watchful over (all of) His servants." [3:20]

﴿9﴾ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ [البقرة 2:233]

"and be assured that Allah is watchful of what you do." [2:233]

﴿10﴾ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ [البقرة 2:237]

"Surely, Allah is watchful of what you do." [2:237]

﴿11﴾ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [البقرة 2:265]

"and Allah is watchful of what you do." [2:265]

﴿12﴾ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [آل عمران 3:156]

"Allah is watchful of what you do." [3:156]

﴿13﴾ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ [آل عمران 3:163]

"Allah is watchful of what you do." [3:163]

﴿14﴾ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ [الأنفال 8:39]

"Allah is indeed watchful over what they do." [8:39]

These 8 verses from the Qur'an establish that Allah is omniscient i.e. He sees everything. Therefore, being omniscient is His special attribute.

But how He sees everything and how He is present everywhere, He knows best its reality and it is appropriate for Him.

The Prophet (ﷺ) was not Omnipresent

The following verses from the Qur'an say that the Prophet (ﷺ) was not present at so and so places, and in the hereafter also he will say that he was not present. So, in view of these 5 verses and 6 hadiths, how can we say that he was omnipresent and omniscient?

Here are the verses:

﴿15﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ [القصص 28:44]

"And (O prophet,) you were not there at the Western side (of the mount Tur) when We delegated the matter to Musa, nor were you among those present." [28:44]

﴿16﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا [القصص 28:46]

"And you were not at the side of (the mount) Tur when We called (Musa)," [28:46]

﴿17﴾ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ [آل عمران 3:44]

"(O Prophet!) You were not with them when they were casting their pens (to decide) who, from among them, should be the guardian of Maryam, nor were you with them when they were quarrelling." [3:44]

﴿18﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ [يوسف 12:102]

"That is a part of the reports of the unseen We reveal to you (O Prophet). You were not with them when they determined their object, and when they were planning devices." [12:102]

﴿19﴾ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ [المائدة 5:117]

"… and I was a witness over them as long as I was with them, but when You recalled me, You were the One watching over them. You are a witness over everything." [5:117]

Note: this verse is related to the Prophet Isa (peace be upon him), but in a Hadith the Prophet (ﷺ) also repeated these words, thus this relates him as well, the Hadith will be mentioned in the chapter of *ilm al-Ghayb.*

These 5 verses clearly say that the Prophet (ﷺ) was not present at these places. Moreover, the Prophet (ﷺ) will admit in the hereafter that after his demise he was not with his Ummat, so how can he be called omnipresent and omniscient.

Note: This is related to belief. Therefore in order to prove that the Prophet (ﷺ) was omnipresent and omniscient it is necessary to present a clear verse or an authentic Hadith which clearly establishes

that he was omnipresent and omniscient or he is omnipresent and omniscient while in grave. A belief cannot be established just by dream, or literal discussions, or by elders' statements, this is an established rule.

Hadiths Establish that the Prophet (ﷺ) was not Present

The following Hadiths also indicate that the Prophet (ﷺ) was not present at many places even during his life. And in the hereafter, too, he will express that after death he was not among his Ummah and thus had no information about them. This establishes that he was not omnipresent and omniscient. Yes, he was completely aware of what was informed of, and he was given information more than those passed and those shall come.

The Hadith of Me'raj says that Allah (ﷻ) presented al-Masjid al-Aqsa before him, so he replied the Quriash accordingly. This also proves that he was not omnipresent and omniscient. Had he been omnipresent and omniscient, there was no need to present al-Masjid al-Aqsa before him.

﴿1﴾ قَالَ سمعت جابر بن عبد الله انه سمع رسول الله ﷺ يقول لما كذبني قريش قمت فى الحجر فجلى الله لى بيت المقدس فطفقت أخبرهم عن آياته و أنا أنظر إليه. (صحيح البخاري، كتاب مناقب الأنصار، باب حديث الإسراء، ص 652، رقم 3886)

Jabir bin Abdullah narrates that he heard the Prophet (ﷺ) saying, "When the Quraish disbelieved me (concerning my night journey), I stood up in Al- Hijr (the unroofed portion of the Ka`ba) and Allah displayed Bait al-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it." (Sahih Bukhari, p 652, No. 3886)

Once the hypocrites labelled accusations against Hadhrat Ayisha, the lovely wife of the Prophet (ﷺ), this kept him restless for about a month, then Allah (ﷻ) revealed some verses of Surah al-Noor (Chapter no. 18 of the Qur'an) and asserted her innocence, then the Prophet (ﷺ) felt relaxed. Had he been omnipresent and omniscient,

there was no need to feel restless as he was supposed to know her innocence. The Hadith says:

﴿2﴾ عتبه بن مسعود عن عائشه رضی الله عنہا زوج النبی ﷺ حين قال لها أهل الأفک ما قالوا .....و قد لبث شهرا لا يوحى إليه في شاني بشىء قالت فتشهد رسول الله ﷺ حين جلس ثم قال أما بعد يا عائشة أنه بلغني عنک كذا كذا فإن كنت بريئة فسيبرئک الله و إن كنت الممت بذنب فاستغفري الله و توبى إليه ..... و أنزل الله تعالى ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ [النور/11] (صحيح البخاري، كتاب المغازي، باب حديث الإفک، ص 701، رقم 4141؛ صحيح مسلم، كتاب التوبة، باب في حديث الإفک و قبول التوبة، ص 1205، رقم 7020/2770)

"Utba bin Mas'ud related from the narration of `Ayisha (may Allah be pleased with her), the wife the Prophet, when the slanderers had said about her what they had said… He had never sat with me since a month when this rumour was afloat, and there was no revelation (to clarity) my case. Allah's Messenger (ﷺ) recited Tashahhud (there is no god but Allah and Muhammad is His Apostle) and then said: Coming to the point, 'Ayisha, this is what has reached me about you and if you are innocent, Allah would Himself vindicate your honour, and if accidentally there has been a lapse on your part seek forgiveness of Allah; He will pardon thee for when a servant makes a confession of his fault and turns (to Him) penitently, Allah also turns to him (mercifully) accepting his repentance. Then Allah revealed the ten Verses: "Verily those who spread the slander are a gang amongst you. [24.11]" (Sahih al-Bukhari, Kitab al-Maghazi, p 701, No. 4141; Sahih Muslim, Kitab al-Taubah, p 1205, No. 2770/7020)

The following hadiths also say that the salutations of people are conveyed to Prophet (ﷺ). Had the universe been before his eyes, then there would have been no need to convey salutations to him.

﴿3﴾ عن عبد الله قال قال رسول الله ﷺ إن لله ملائكة سياحين في الأرض يبلغوني من أمتى السلام. (سنن النسائي، كتاب السهو، باب التسليم على النبى ﷺ، ص 179، رقم 1283)

Hadhrat Abdullah (raz) reported the Messenger (ﷺ) as saying: "Allah has angels who travel about in the earth and convey to me greetings from my people." (Sunan al-Nasai, Kitab al-Sahv, p. 179, No. 1283)

﴿4﴾ قال رسول الله ﷺ حیاتی خیر لکم تحدثون و نحدث لکم، و وفاتی خیر لکم تعرض علی اعمالکم فما رأیت خیرا حمدت الله و ما رأیت من شر استغفرت الله لکم. (مسند البزار، باب زاذان عن عبد الله، ج 5، ص 308)

The Prophet (ﷺ) said: "My life is better for you, you people talk to me, I talk to you and my death is also better for you, your deeds will be presented to me. If I see any good in them, I will praise Allah, and if I see any bad in them, I will ask forgiveness for you." (Musnad al-Bazzar, Bab Zazan from Abdullah, vol. 5, p. 308)

These hadiths establish three points: (1) The Prophet (ﷺ) is alive in his grave. (2) the actions and deeds of the Ummah are presented to him. (3) the Prophet (ﷺ) is not omnipresent and omniscient, as well as the universe is not before his eyes; otherwise there was no need to present the deeds.

﴿5﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَىَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ ". (أبو داؤد، کتاب المناسک، باب زیارة القبور، 296، رقم 2042)

Hadhrat Abu Hurayrah (raz) narrated that the Prophet (ﷺ) said: "Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be." (Abu Dawud, Kitab al-Manasik, p. 296, No. 2042)

This Hadith says that the salutations of people are conveyed to the Prophet (ﷺ). Had he been omnipresent and omniscient there would have been no need for the angels to convey salutations to him.

The following Hadith says that he will not be omnipresent and omniscient in the hereafter too as he will call *non-sahabi* as *sahabi*.

﴿6﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ... وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ. فَأَقُولُ يَا رَبِّ أُصَيْحَابِي. فَيَقُولُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ} إِلَى قَوْلِهِ {الْحَكِيمُ} قَالَ فَيُقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ". (صحيح البخاري، كتاب التفسير، باب و كنت عليهم شهيدا ما دمت فيهم، ص 791، رقم 4625؛ صحيح مسلم، كتاب الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ص 1018، رقم 5996/2304)

Hadhrat Ibn `Abbas (raz) narrated that the Prophet (ﷺ) said while delivering sermon: "Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave (Jesus) said, *"I have not said to them anything but what You have ordered me to say, that is, Worship Allah, my Lord and your Lord' and I was a witness over them as long as I was with them. But when You recalled me, You were the One watching over them. You are a witness over everything. If You punish them, they are Your slaves after all, but if You forgive them, You are the Mighty, the Wise."* [5.117-118]. The narrator added: Then it will be said that those people renegaded from Islam after you left them.' (Sahih al-Bukhari, Kitab al-Tafsir, p. 791, No. 4625; Sahih Muslim, Kitab al-Fadhayil, p. 1018, No. 2304/5996)

Had the Prophet (ﷺ) been omnipresent and omniscient he would not have called them as his Companion.

These 6 hadiths establish that the Prophet (ﷺ) is neither omnipresent and omniscient nor the entire universe is before him that he can see everything. Yes, he is alive in his grave with his body, and the salutations of people are presented to him by the angels.

The issue of the Prophet being omnipresent and omniscient is related to beliefs, therefore it must be based on a verse or an authentic Hadith, it cannot be based on a dream and statement of some elders.

Bearing Witness on the Judgment Day does not Require to be Omnipresent and Omniscient

Here we quote 3 verses from the Qur'an and *tafseer* of Hadhrat Abdullah bin Abbas (may Allah be pleased with him) regarding the word '*shahid*' which means that the Prophet (ﷺ) will witness on Judgment Day that he discharged his duties as prophet and that also the prophets discharged their duties. So, the word '*shahid*' means witness, not omnipresent and omniscient.

There arises one question that 'witnessing' requires presence—one who is not present at a scene cannot be a witness to it—so it will be necessary to believe that the Prophet (ﷺ) knew all their conditions. This argument is baseless. In fact, the Qur'an has confirmed that all the prophets discharged their duties, so the Prophet (ﷺ) will bear witness to this fact believing in the Qur'an. Moreover, the Prophet (ﷺ) informed his Ummah that all the prophets discharged their duties to their people, so based on that information also the Muslims will witness that all the prophets discharged their duties to their people. This does not mean that the Prophet (ﷺ) and the Ummah is present everywhere.

﴿7﴾ عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ .صلى الله عليه وسلم ." يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلُ وَيَجِيءُ النَّبِيُّ وَمَعَهُ الرَّجُلاَنِ وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلاَثَةُ وَأَكْثَرُ مِنْ ذَلِكَ وَأَقَلُّ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ قَوْمَكَ فَيَقُولُ نَعَمْ . فَيُدْعَى قَوْمُهُ فَيُقَالُ هَلْ بَلَّغَكُمْ فَيَقُولُونَ لاَ . فَيُقَالُ مَنْ شَهِدَ لَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ . فَتُدْعَى أُمَّةُ مُحَمَّدٍ فَيُقَالُ هَلْ بَلَّغَ هَذَا فَيَقُولُونَ نَعَمْ . فَيَقُولُ وَمَا عِلْمُكُمْ بِذَلِكَ فَيَقُولُونَ أَخْبَرَنَا نَبِيُّنَا بِذَلِكَ أَنَّ الرُّسُلَ قَدْ بَلَّغُوا فَصَدَّقْنَاهُ . قَالَ فَذَلِكُمْ قَوْلُهُ تَعَالَى {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} .(سنن ابن ماجة، كتاب الزهد، باب صفة أمة محمد ﷺ، ص 624، رقم (4284

It was narrated from Hadhrat Abu Sa'eed (raz) that the Messenger of Allah (ﷺ) said: "A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the

message to your people?' And he will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey the message to you?' They will say: 'No.' Then it will be said: 'Who will bear witness for you?' He will say: 'Muhammad and his nation.' So the nation of Muhammad will be called and it will be said: 'Did this man convey the message?' They will say: 'Yes.' He will say: 'How did you know that?' They will say: 'Our Prophet told us that the Messengers had conveyed the message, and we believed him.' This is what Allah says: "Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (ﷺ)) be a witness over you.'" [2:143] (Sunan Ibn Majah, Kitab al-Zuhd, p. 624, No. 4284

This Hadith says that the Ummah will witness based on the information given by the Prophet (ﷺ); this does not mean that they are present everywhere.

The following Hadith also sheds light on the same issue:

﴿8﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُجَاءُ بِنُوحٍ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ يَا رَبِّ. فَتُسْأَلُ أُمَّتُهُ هَلْ بَلَّغَكُمْ فَيَقُولُونَ مَا جَاءَنَا مِنْ نَذِيرٍ. فَيَقُولُ مَنْ شُهُودُكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ. فَيُجَاءُ بِكُمْ فَتَشْهَدُونَ ". ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} (صحيح البخاري، باب قول الله عز و جل: ولقد ارسلنا نوحا الى قومه 11:25، ص 555، رقم 3339)

Hadhrat Abu Sa`id Al-Khudri (raz) narrated: Allah's Messenger (ﷺ) said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?" He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply. '(My witnesses are) Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet (ﷺ) recited: "And thus We have made of you (Muslims) a just and the best nation, that you might be witness over

the nations, and the Apostle a witness over you. [2.143]" (Sahih al-Bukhari, p. 555, No. 3339)

If we suppose that the word '*shaheed'* implies the sense of omnipresence and omniscience, then it will result in believing that the Ummah is also omnipresent and omniscient; since Ummah was also called '*shaheed'* in the Qur'an [2:143] in the same sense. Similarly, the other communities of other prophets, too, should be supposed to be so as the verse [5:44] also calls them *shaheed*.

In fact, the Qur'an has confirmed that the earlier prophets conveyed the message of Allah to their people, so based on this confirmation, the Ummah of the Prophet Muhammad (ﷺ) will testify on the Judgment Day that all the prophets conveyed the divine message to their people, and the Prophet (ﷺ) himself will testify that all the prophets conveyed the message of Allah.

Here are some verses which say that Allah (ﷻ) sent down messengers in each community.

﴾20﴿ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ [النور 24:54]

"The duty of the Messenger is no more than to convey the message clearly." [24:54]

﴾21﴿ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ [العنكبوت 29:18]

"The messenger has no more obligation than to convey the message clearly." [29:18]

﴾22﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ [الأنعام 6:19]

"Say, Whose testimony is the greatest? Say, Allah is the witness between me and you," [6:19]

Based on these confirmations, the Prophet (ﷺ) and his Ummah will testify on the Day of Judgment that all the prophets conveyed the message to their people. Thus it is not proved that they were omnipresent and omniscient.

Verses which Some Present as Proof for Hazir and Nazir

Some scholars have presented the following 3 verses to prove the Prophet being Hazir (omnipresent) and Nazir (omniscient) and have deducted that testimony is given on the basis of being present at the spot, and the Prophet (ﷺ) will testify for the previous prophets, so it implies that he is hazir and nazir. Some people have translated the word ‘shahid’ in the verse as ‘hazir’.

﴿23﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُول [المزمل 73:15]

“(O people,) We have sent to you a messenger, as a witness over you, just as We sent a messenger to Firaun (Pharaoh).” [73:15]

Here, the word ‘shahid’ means testimony to conveying the message of Allah as it was explained in the Tafseer of Ibn Abbas, since the second part of the verse compares it with sending Musa (peace be upon him) to Fir’aun.

﴿24﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا [الأحزاب 33:45-46]

“O prophet, We have sent you as a witness and as a bearer of good news and a warner, and as the one who calls (people) towards Allah with His permission, and as a luminous lamp.” [33:45-46]

Here also ‘*shahid’* was translated as testimony to conveying the message, as the Tafseer Ibn Abbas explains it with the same (see: 33:45). The next verse says “as the one who calls (people) towards Allah”, this also reaffirms the above-mentioned meaning, not in the sense of hazir and nazir.

﴿25﴾ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا [الفتح 48:8]

“Indeed, We have sent you (O prophet,) as a witness and as a bearer of good news and as a warner,” [48:8]

Here also the word '*shahid'* was explained in the Tafseer Ibn Abbas as "witness to him Ummat by conveying the message" (see: 48:8). This makes very clear that 'shahid' means bearing witness to the delivering the message of Allah' and it is not in the sense of *hazir* and *nazir*.

Witnesses Will be Called from All Ummah, So can They be Called Hazir and Nazir

If one argues that the word *'shahid'* implies that the Prophet (ﷺ) was hazir and nazir, he will make a loose argument. Because the individuals of the Ummah also would be hazir and nazir as they will be witness over the followers of other prophets. Therefore it is not correct to establish that the Prophet (ﷺ) was hazir and nazir.

﴿26﴾ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا [البقرة 2:143]

"In the same way We made you a moderate Ummah (community), so that you should be witnesses over the people, and the Messenger a witness to you." [2:143]

﴿27﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ [النحل 16:89]

"And (think of) the day We shall send to every people a witness from among them (to testify) against them, and We shall bring you (O prophet) as witness against these." [16:89]

﴿28﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا [النساء 4:41]

"Then, how (awful a spectacle) would it be when We shall bring a witness from every community, and shall bring you over them as a witness." [4:41]

﴿29﴾ لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ [الحج 22:78]

"…so that the Messenger becomes a witness to you, and you become witnesses to (other) people." [22:78]

﴿30﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا [النحل 16:84]

"(Remember) the Day on which We shall raise up a witness from every people..." [16:84]

﴿31﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ [القصص 28:75]

"And We will draw out a witness from every community (to prove their disbelief) and will say, Bring your proof..." [28:75]

These 6 verses mention that witnesses will be brought forth from each Ummah, then can we believe that all these people are also hazir and nazir?

The Root Word 'Shahida' Has Three Meanings

Therefore, this word should be translated differently according to the context, so that it does not contradict other verses.

(1) To be witness

(2) To be present and see

(3) To endorse the witnesses

(1) The first meaning is to give witness:

﴿32﴾ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا [يوسف 12:26]

"And a witness from her family gave witness" [12:26]

Here the word '*shahida*' means to give witness, as the child from Zulekha's family did not see the Prophet Yusuf (peace be upon him) in the room of Zulekha, thus this only means to give witness.

(2) The second meaning is to be present:

﴿33﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ [القصص 28:44]

"And (O prophet,) you were not there at the Western side (of the mount Tur) when We delegated the matter to Musa, nor were you among those present." [28:44]

Here the word '*shahid'* means to be 'present'.

The third meaning is to endorse the truth of the witnesses:

﴿34﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا [النساء 4:41]

"Then, how (awful a spectacle) would it be when We shall bring a witness from every community, and shall bring you over them as a witness." [4:41]

According to Tafseer Ibn Abbas, the word '*shaheed'* means endorsing the truth i.e. the Prophet (ﷺ) shall confirm that whatever the Ummah has witnessed was true.

So, when this word has three different meanings, then a suitable translation should be given according to the context, so that it does not contradict other verses.

These Hadiths Are Wrongly Considered to Prove Hazir and Nazir

﴿9﴾ عن ثوبان قال قال رسول الله ﷺ إن الله زوى لي الأرض فرأيت مشارقها و مغاربها و إن أمتي سيبلغ ملكها ما زوى لي منها. (صحيح مسلم، كتاب الفتن، باب هلاک هذه الأمة بعضهم ببعض، ص 1250، رقم 7278/2889)

Hadhrat Thauban (raz) reported that Allah's Messenger (ﷺ) said: "Verily, Allah drew the ends of the world near me until I saw its east and west, and surely my Ummah's authority shall reach over all that was shown to me of it." (Sahih Muslim, Kitab al-Fitan, p. 1250, No. 2889/7278)

This is mention of one of Prophet's miracles wherein the east and the west was presented before him and he saw them. The word '*zawa*' is a past form of verb which implies that it was made so once; otherwise has the Prophet (ﷺ) been hazir and nazir, there would have been no need to present the east and the west before him. Therefore, this Hadith in no way proves him to be hazir and nazir. This Hadith just mentions one of the miracles of the Prophet (ﷺ).

The second point to deliberate in the Hadith is that it was just the earth that was presented before him, not the whole universe.

﴿10﴾ عن عبد الله بن عمر و (بن العاص) قال الدنيا سجن المومن و جنة الكافر ، فاذا مات المومن يخلى به يسرح حيث شاء. و الله اعلم. (مصنف ابن أبي شيبة، باب كلام عبد الله بن عمر، ج 7،ص 57 ، رقم 34722)

It is narrated on the authority of Hadhrat Abdullah bin Umar (Ibn Al-Aas), he said: "The world is a prison for of the believer and paradise for the disbeliever. When a believer dies, he leaves the world, and wanders wherever he wants. (Musannaf Ibn Abi Shaybah, Kalam Abdullah Ibn Umar, vol. 7, p. 57, No. 34722)

Herein the Sahabi says that a believer strolls where he wishes after his death. Based on this statement, some have argued that as the souls of the believers stroll here and there, in the same way the Prophet (ﷺ) also strolls around the world. But there are several weaknesses in this narration:

(1) This, in fact, is not a Hadith. Rather, it is a statement of a Sahabi. Thus it is not sufficient to prove a belief.

(2) When the world is like a prison for a believer and when the soul of a believer was released from this prison after death, then why will it go back to prison?

(3) The fact is that the soul of a believer strolls in the heaven, not in the world, as the other Hadiths mention that the souls of martyrs fly around in the Paradise wherever they wish.. The Hadith is as follows:

﴿11﴾ عن أبي هريرة قال قال رسول الله ﷺ: رأيت جعفرا يطير في الجنة مع الملائكة. (سنن الترمذي، كتاب المناقب، باب مناقب جعفر بن طالب، ص 855، رقم 2763)

It is narrated on the authority of Hadhrat Abu Huraira (raz), he said: The Messenger of Allah (ﷺ) said: "I saw Ja'far flying with the angels in Paradise. (Sunan al-Tirmidhi, Kitab al-Manaqib, Manaqib Ja'far ibn Talib, p. 855, No. 2763)

This Hadith says that Sayyidna Jafar (may Allah be pleased with him) flies around in the Jannah where he wishes. Therefore, the abovementioned statement of the Sahabi will imply that the souls of believers will stroll in the Jannah, not in this world.

The following Hadith also clearly mentions that souls of martyrs stroll in Jannah where they wishes, not in this world:

﴿12﴾ عَنْ مَسْرُوقٍ، قَالَ سَأَلْنَا عَبْدَ اللَّهِ هو ابن مسعود عَنْ هَذِهِ الآيَةِ، { وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَقَالَ " أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ. (صحيح مسلم، كتاب الإمارة ، باب بيان أن أرواح الشهداء في الجنة و أنهم أحياء عند ربهم يرزقون، ص 845، رقم 4885/1887)

It has been narrated on the authority of Masruq Who said: We asked 'Abdullah ibn Masood about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord." [3:169]. He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers.

The following Hadith also proves that soul of a believer stroll in Jannah:

﴿13﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ الأَنْصَارِيِّ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ . صلى الله عليه وسلم .قَالَ : " إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَ إِلَى

جَسَدِهِ يَوْمَ يُبْعَثُ ". (ابن ماجة، كتاب الزهد، باب ذكر القبر و البلى، ص 622، رقم 4271؛ مسند أحمد، بقية حديث كعب بن مالک الانصاري، ج 25، ص 57، رقم 15777)

It was narrated from ‘Abdur-Rahman bin Ka’b Al-Ansari that his father used to narrate that the Messenger of Allah (ﷺ) said: “The believer’s soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected.” Ibn Majah, Kitab al-Zuhd, p. 622, No. 4271; Musnad Ahmad, Hadith Ka’ab bin Malik al-Ansari, v. 25, p. 57, No. 15777)

This Hadith clearly mentions that soul of a believer strolls in Jannah, not in the world. Rather, it is one of the beliefs of polytheists that souls of dead people roam around in the world.

These were 34 verses from the Qur’an and 13 Hadiths in total.

Non-Muslims Believe that the Deities are Omnipresent and Omniscient

The polytheists believe that their ancestors, priests and deities are omnipresent (present everywhere) and omniscient (see everything), even they are present inside the idols and listen to their calls, they see them and help them. This is the reason that the polytheists install their statues and seek help from them. Otherwise, they know that these earthen idols have no souls, but they believe that their deities are present inside the idols and listen to their calls; therefore they prostrate before them and offer their prayers to them.

So, Allah (ﷻ) very clearly mentioned in the 5 verses mentioned above that the Prophet (ﷺ) was not present at those places, so that people do not pray to the Prophet (ﷺ) believing in him as being omnipresent and omniscient. This is a very important point to ponder upon.

09 - Allah Alone is Mukhtar-e-Kul

Allah alone is the Mukhtar-e-Kul. However, the Prophet (ﷺ) was given so many authorities and he would be given so many authorities in the hereafter which are more than those given to anyone else from among those who have died and those who shall come in future. But all these are just some of the authorities, not all, as all authorities belong to Allah alone.

We shall quote 36 verses and 9 Hadiths regarding this belief, the details of which are as follows:

Authorities are of Four Types

(1) Allah has full authority over everything eternally, this authority is exclusive to Allah alone.

(2) The Prophet (ﷺ) was given several many authorities by Allah in this world.

(3) The Prophet (ﷺ) would be given four special authorities on the Day of Judgment.

(4) Whether the Prophet (ﷺ) has authority to give cure, provide livelihood, cause harm or benefit to anyone?

(1) Allah Alone Has Full Eternal Authority

Allah is present everywhere as per His knowledge, this is established by several verses:

﴾1﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ [الزمر 39:62]

"Allah is Creator of everything, and He is the Guardian over everything." [39:62]

﴾2﴿ ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ [غافر 40:62]

"This is Allah, your Lord, the Creator of everything." [40:62]

﴾3﴿ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيد [هود 11:107]

"Surely, your Lord does what He intends." [11:107]

﴾4﴿ ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَّالٌ لِمَا يُرِيدُ [البروج 85:16-17]

"...the Master of the Throne, the Glorious. He is ever doer of what He intends." [85:16-17]

﴾5﴿ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ [الرعد 13:16]

"Say, Allah is the Creator of all things, and He is the One, the All-Dominant." [13:16]

These verses say clearly that Allah alone has eternally full authority over everything and that such an authority is not achieved by anyone except Him.

(2) The Prophet (ﷺ) was Granted Many Authorities in this World

The Prophet (ﷺ) was given authorities to live a normal life, and to propagate the commandments of Allah, of which the four authorities were special:

﴾6﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ [الجمعة 62:2]

"He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error." [62:2]

﴾7﴿ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ [البقرة 2:129]

"And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities." [2:129]

According to these verses, the Prophet (ﷺ) was assigned four duties: (1) to recite the Qur'an (2) to teach the Qur'an (3) to educate of wisdom (4) to purify the believers. So, the Prophet (ﷺ) has all these authorities.

﴿8﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا [الأحزاب 33:46]

"...And We sent down the Reminder (The Qur'an) to you, so that you explain to the people what has been revealed for them, and so that they may ponder." [33:46]

﴿9﴾ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ [المائدة 5:67]

"O Messenger, convey all that has been sent down to you from your Lord." [5:67]

﴿10﴾ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ [النحل 16:44]

"… and to explain to you some of those matters in which you differ. So, fear Allah, and obey me" [43:63]

These verses mention that he was given special authorities to propagate religion, to communicate the commandments and to execute them in the society. Besides, he was given many other authorities.

(3) The Prophet (ﷺ) Would be Given Four Special Authorities on the Judgment Day

The Prophet (ﷺ) would be given many other authorities on the Judgment Day and four out of them are special to him:

1. Authority for Greater Intercession

2. Authority for Lesser Intercession

3. Authority to chant the praise of Allah

4. Authority to offer drinks on Haudh al-Kawthar

1. Authority for Greater Intercession

The greater Intercession (al-Shafa'at al-Kubra) means that the Prophet (ﷺ) would plead to Allah on the Judgment Day to start reckoning, as none other than him will be ready to intercede Allah due to fear of Him.

﴿1﴾ عن انس قال قال رسول الله ﷺ يجمع الله الناس يوم القيامة فيقولون لو استشفعنا على ربنا حتى يريحنا من مكاننا .....ثم يقال لى: ارفع رأسک و سل تعطه، و قل يسمع، و اشفع تشفع فارفع رأسى فأحمد ربى بتحميد يعلمنى، ثم اشفع فيحد لى حدا ثم اخرجهم من النار و ادخلهم الجنة ثم اعود فاقع ساجدا مثله فى الثالثة او الرابعة حتى ما يبقى فى النار الا من حبسه القرآن. (صحيح البخارى، كتاب الرقاق، باب صفة الجنة و النار، ص 1136، رقم 6565)

It is on the authority of Hadhrat Anas (raz) that the Messenger of Allah (ﷺ) said: "Allah will gather the people on the Day of Resurrection. The people will say: If someone had interceded for our Lord, we would have been saved from the misery of this place...... Then, it will be said to me, raise your head, ask, you will be given, say, your word will be heard, intercede, your intercession will be accepted, I will raise my head, and praise Allah in such a way that Allah will teach me, then I will intercede, the intercession will be accepted to some extent, then I will take them out of the fire and admit them to Paradise, then I will prostrate again as before, (then I will prostrate for the third time, then for the fourth time). Then only those whom the Qur'an has decreed to keep in Hell (i.e. disbelieves) will remain in Hell." (Sahih al-Bukhari, Kitab al-Riqaq, Attributes of Paradise and Fire, p. 1136, No. 6565)

This Hadith mentions three specialties of him: (1) The greater intercession (2) Chanting the praise for Allah (3) Lesser intercession

2. Authority for Lesser Intercession

﴿2﴾ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لأُمَّتِهِ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ ". (صحيح مسلم، كتاب الإيمان، باب اختباء النبى دعوة الشفاعة لأمته، ص 106، رقم 494/200)

Hadhrat Anas b. Malik reported that the Messenger of Allah (ﷺ) said: “There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.” (Sahih Muslim, Kitab al-Iman, p. 106, No. 200/494)

This Hadith mentions lesser intercession which will also be granted to the Prophet (ﷺ).

But he will not intercede without the permission of Allah, as the Qur’an says:

﴿11﴾ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [البقرة 2:255]

“Who can intercede with Him without His permission?” [2:255]

﴿12﴾ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ [يونس 10:3]

“There is no one who could intercede before Him, except after His permission.” [10:3]

3. Authority to Chant the Praise of Allah

The Prophet (ﷺ) would be given the authority to chant the praise of Allah in a way that none would have been given such authority except him.

﴿3﴾ عن انس قال قال رسول الله ﷺ يجمع الله الناس يوم القيامة فيقولون لو استشفعنا على ربنا حتى يريحنا من مكاننا .....ثم يقال لی: ارفع رأسک و سل تعطه، و قل يسمع، و اشفع تشفع فارفع رأسی فأحمد ربی بتحميد يعلمنی. (صحيح البخاری، كتاب الرقاق، باب صفة الجنة و النار، ص 1136، رقم 6565)

It is on the authority of Hadhrat Anas (raz) that the Messenger of Allah (ﷺ) said: “Allah will gather the people on the Day of Resurrection. The people will say: If someone had interceded for our Lord, we would have been saved from the misery of this place…… Then, it will be said to me, raise your head, ask, you will be given, say, your word will be heard, intercede, your intercession will be accepted, I will raise my head, and praise Allah in such a way that

Allah will teach me.” (Sahih al-Bukhari, Kitab al-Riqaq, Attributes of Paradise and Fire, p. 1136, No. 6565)

4. Authority to Offer Drink at Haudh al-Kawthar

﴿4﴾ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ النَّبِيُّ صلى الله عليه وسلم " حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلاَ يَظْمَأُ أَبَدًا ". (صحيح البخاري، كتاب الرقاق، باب في الحوض، ص 1138، رقم 6579)

Hadhrat `Abdullah bin `Amr (raz) narrated that the Prophet (ﷺ) said: "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.” (Sahih al-Bukhari, Kitab al-Riqaq, p. 1138, No. 6579)

(4) None Except Allah Has Authority to Harm or Benefit

One of the authorities is to give harm and benefit, to give children, cure, livelihood, death, life, rain and famine. None has authority to do it, except Allah, and even the Prophet (ﷺ) had no authority over all these things.

﴿13﴾ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ [الأحقاف 46:9]

“Say, .I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner.” [46:9]

This verse clearly says that the Prophet (ﷺ) does not know what Allah will do to him, so how authority can be established for him.

﴿14﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا [الجن 22-72:21]

"Say, I possess no power to cause you any harm or bring you to a right way. Say, No one can ever save me from Allah, and I can never find a refuge save with Him." [72:21-22]

So, the Prophet (ﷺ) has not got these authorities as well, as the verses mentioned above say.

The Prophet (ﷺ) was Asked to Declare that he Has no Authority to Harm or Benefit

As the Qur'an says:

﴿15﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ [الأعراف 7:188]

"Say, I have no power to bring a benefit or a harm to myself, except that which Allah wills." [7:188]

﴿16﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ [يونس 10:49]

"Say, I have no power to bring a harm or a benefit to myself, except what Allah wills." [10:49]

﴿17﴾ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا [الجن 72:20]

"Say, I possess no power to cause you any harm or bring you to a right way." [72:20]

﴿18﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا [الجن 72:22]

"Say, No one can ever save me from Allah, and I can never find a refuge save with Him." [72:22]

﴿19﴾ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي [يونس 10:15]

"Say, It is not possible for me to make changes in it on my own." [10:15]

﴿20﴾ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

In these 6 verses, the Prophet (ﷺ) was asked to proclaim that he has no power or authority, then how he can be believed to be Mukhtar-e-Kul.

Verses which Establish that the Prophet (ﷺ) was not Granted many Powers

﴿21﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ [البقرة 2:272]

"It is not for you to put them on the right path. Rather, Allah puts on the right path whom He wills." [2:272]

﴿22﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [القصص 28:56]

"You cannot give guidance to whomsoever you wish, but Allah gives guidance to whomsoever He wills, and He best knows the ones who are on the right path." [28:56]

These verses say that the Prophet (ﷺ) has no power to give guidance to anyone, rather only Allah has this power, then how the Prophet (ﷺ) can be Mukhtar-e-Kul.

﴿23﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ۝ إِلَّا أَنْ يَشَاءَ [الكهف 18:23-24]

"And never say about anything, I will do this tomorrow, unless (you say - if Allah wills." [18:23-24]

﴿24﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ [آل عمران 3:128]

"You have no authority in the matter, unless Allah forgives them or punishes them, as they are unjust." [3:128]

﴿25﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِ [الإنفطار 82:19]

"A Day when no one will have power to do any thing for another! And command, on that Day, will belong to Allah (alone)." [82:19]

﴿26﴾ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ [التوبة 9:113]

"It is not (permissible) for the Prophet and the believers to seek forgiveness for the Mushriks, even if they are kinsmen, after it became clear to them that they are the people of hell." [9:113]

﴿27﴾ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ [الرعد 13:38]

"It is not for a messenger to bring a verse without the will of Allah." [13:38]

Contemplate in these 7 verses and see that the Prophet (ﷺ) was not given authority on all these things, so how he can be called Mukhtar-e-Kul.

The Prophet (ﷺ) has No Power to Pass a Ruling without the Will of Allah

There are some verses which even describe that the Prophet (ﷺ) was not allowed to pass a ruling in matters without the will of Allah.

﴿28﴾ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ [التحريم 66:1]

"O Prophet, why do you ban (on your self) something that Allah has made lawful for you, seeking to please your wives?" [66:1]

﴿29﴾ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ [الأنفال 8:67]

"It is not befitting a prophet that he has captives with him unless he has subdued the enemy by shedding blood in the land." [8:67]

The Prophet (ﷺ) had decided to accept expiations from the prisoners of Badr War, but this was against the will of Allah, so he was informed of it by Allah.

In these two verses, the Prophet (ﷺ) was not allowed to pass a decision without the will of Allah, so how can he be called Mukhtar-e-Kul?

Whatever the Prophet (ﷺ) Did was with the Permission of Allah

The Qur'an says:

﴿30﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ [النساء 4:64]

"We did not send any Messenger but to be obeyed by the leave of Allah." [4:64]

﴿31﴾ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ [الرعد 13:38]

"t is not for a messenger to bring a verse without the will of Allah. For every age there are some rules prescribed." [13:38]

﴿32﴾ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ [غافر 40:78]

"And it is not up to a messenger that he could come up with a sign without permission from Allah." [40:78]

﴿33﴾ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ [إبراهيم 14:1]

"This is a book We have sent down to you, so that you may deliver the people, with the will of their Lord," [14:1]

﴾34﴿ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا [الأحزاب 33:46]

"and as the one who calls (people) towards Allah with His permission, and as a luminous lamp." [33:46]

These 5 verses clearly describe that the Prophet (ﷺ) was given many powers, but with the permission of Allah.

Allah's Power is Endless, so how can this be Achieved by the Prophet (ﷺ)?

Allah is *Wajib al-Wujood* (necessarily existent), His power is limitless, while the Prophet (ﷺ) has a limited life, so how he can get limitless powers, this is impossible; therefore the Prophet (ﷺ) is not Mukhtar-e-Kul, though he had been given some powers and authorities in this world and the hereafter.

Here are some verses which mention that Allah does whatever He wishes:

﴾35﴿ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ [هود 11:107]

"Surely, your Lord does what He intends." [11:107]

﴾36﴿ ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَّالٌ لِمَا يُرِيدُ [البروج 85:15-16]

"the Master of the Throne, the Glorious. He is ever doer of what He intends." [85:15-16]

The Prophet (ﷺ) has no such absolute power, only Allah has such power and authority.

These 36 verses establish the Prophet (ﷺ) was granted many authorities in this world and he shall be given many authorities in the world hereafter, and such authorities were neither given to anyone in the past nor shall be given to anyone in future too. But, in spite of all, the Prophet (ﷺ) is not Mukhtar-e-Kul and neither has power to cause harm and benefit.

Hadiths Establish that the Prophet (ﷺ) Does Not Have Absolute Authority

Here are some Hadiths:

﴿5﴾ عن أبي هريرة أن النبى ﷺ قال: .... يا أم الزبير بن العوام عمة رسول الله ﷺ يا فاطمة بنت محمد اشتريا أنفسكما من الله، لا أملك لكما من الله شيئا، سلاني من مالي ما شئتما. (صحيح البخاري، باب من انتسب إلى آبائه في الإسلام و الجاهلية، ص 594، رقم 3527)

Hadhrat Abu Hurayrah (raz) narrated that the Prophet (ﷺ): O mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Messenger (ﷺ), and O Fatima bint Muhammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like." (Sahih al-Bukhari, p. 594, No. 3527)

﴿6﴾ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَنْزَلَ اللَّهُ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} ... وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا ". (صحيح البخاري، باب هل يدخل النساء و الولد فى الاقارب، ص 455، رقم 2753)

Hadhrat Abu Huraira (raz) narrated that Allah's Messenger (ﷺ) got up when the verse: 'And warn your tribe of near kindred...." [26.214] was revealed and said: … O Safiya, (the aunt of Allah's Messenger (ﷺ), I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).” (Sahih al-Bukhari, p. 455, No. 2753)

These two hadiths say that he cannot be of any help on the Judgment Day, yes for believers he will intercede with Allah’s permission.

﴿7﴾ عن انس قال قال رسول الله ﷺ يجمع الله الناس يوم القيامة فيقولون لو استشفعنا على ربنا حتى يريحنا من مكاننا .....ثم يقال لى: ارفع رأسک و سل تعطه، و قل يسمع، و اشفع تشفع فارفع رأسى فأحمد ربى بتحميد يعلمنى، ثم اشفع فيحد لى حدا

ثم اخرجهم من النار و ادخلهم الجنة ثم اعود فاقع ساجدا مثله فی الثالثة او الرابعة حتی ما یبقی فی النار الا من حبسه القرآن. (صحیح البخاری، کتاب الرقاق، باب صفة الجنة و النار، ص 1136، رقم 6565)

It is on the authority of Hadhrat Anas (raz) that the Messenger of Allah (ﷺ) said: “Allah will gather the people on the Day of Resurrection. The people will say: If someone had interceded for our Lord, we would have been saved from the misery of this place...... Then, it will be said to me, raise your head, ask, you will be given, say, your word will be heard, intercede, your intercession will be accepted, I will raise my head, and praise Allah in such a way that Allah will teach me, then I will intercede, the intercession will be accepted to some extent, then I will take them out of the fire and admit them to Paradise, then I will prostrate again as before, (then I will prostrate for the third time, then for the fourth time). Then only those whom the Qur'an has decreed to keep in Hell (i.e. disbelieves) will remain in Hell.” (Sahih al-Bukhari, Kitab al-Riqaq, Attributes of Paradise and Fire, p. 1136, No. 6565)

This Hadith says that the Prophet (ﷺ) will pray to Allah and Allah will grant his prayer. He will not be given even full authority to intercede, rather it will be confined to a limit, and this will occur four times and he shall complete intercession in four phases with renewed permissions. Here a noteworthy point is that he will not have absolute power and authority on the Judgment Day too.

The following Hadith prohibits to say: “What Allah wills and the Prophet (ﷺ) wills”, rather to say: “What Allah wills, then the Prophet (ﷺ) wills”

﴿8﴾ عن حذیفة بن الیمان ..... تقولون ما شاء الله و شاء محمد ، و ذکر ذالک للنبی ﷺ فقال اما و الله ان کنت لاعرفها لکم ، قولوا ما شاء الله ثم شاء محمد ۔ (ابن ماجة شریف ، کتاب الکفارات ، باب النہی ان یقال ما شاء الله و شئت، ص ۳۰۴، رقم ۲۱۱۸/ مسند احمد ، حدیث حذیفة بن یمان ، ج 38، ص 364، رقم 23339)

It is narrated on the authority of Hadhrat Hudhifah bin al-Yaman (raz) ...... You say: 'What Allah wills and Muhammad wills."' He mentioned

that to the Prophet (ﷺ) and he said: "By Allah, I am aware of that. Say: 'What Allah wills then what Muhammad wills." (Ibn Majah, Kitab al-Kaffarat, p. 304, No. 2118; Musnad Ahmad, Hadith of Hudhifah bin Yaman, v. 38, p. 364, No. 23339)

While the Hadith, in Tabrani Kabeer, asks to say only: “What Allah wills” without mentioning the name of the Prophet:

﴿9﴾ عن ربعی بن خراش عن أخ لعائشة زوج النبی ﷺ ...إنما كان يمنعني أن أنهاكم من ذلک الحياء، فإذا قلتم فقولوا ما شاء الله وحده. (الطبرانی الکبیر ، طفیل بن سخیر الدوسی اخو عائشة، ج 8، ص 325، رقم 8215)

It is narrated on the authority of Rabi'i ibn Kharash on the authority a brother of Hadhrat Ayishah, the wife of the Prophet (ﷺ): “I was not saying this out of shame. When you say so, say, "Only Allah wills.” (Al-Tabarani al-Kabir, Tufail bin Sakhir Al-Dusi Brother of Ayesha, v. 8, p. 325, No. 8215)

This Hadith asks to say only: “Whatever happens is with Allah’s will”.

Thus, these 5 hadiths establish that the Prophet (ﷺ) is not Mukhtar-e-Kul (having absolute power and authority).

So, now when the Prophet (ﷺ) is not Mukhtar-e-Kul, then no other prophet, no sahabi or wali can have this position.

Non-Muslims Believe that their Deities Have Absolute Powers

The polytheists believe that their deities and even the idols have power to cause harm and benefit; so, according to their belief, some deities have special power to benefit, some to harm and some to cause rain. This is the reason that they worship their deities, call them for help and bow down before their statues.

It was *shirk* (associating partner with Allah), so it was rejected completely and the Prophet (ﷺ) proclaimed that he had no power to harm and benefit. This point needs to be pondered upon.

10 - Allah Alone Has the Knowledge of Ghayb

We shall quote 55 verses from the Qur'an and 17 Hadiths of the Prophet (ﷺ). Here are the details:

It is only Allah who has *Ilm al-Ghayb*(knowledge of the unseen), yes the Prophet (ﷺ) was also given knowledge of many unseen through *wahy* (revelation), during the journey of Me'raj or through Allah presenting the Jannat and Jahannam before him. Thus, his knowledge is more than that of anyone else in the universe. So, we can say Aalim al-Ghayb (the knower of unseen) is only Allah, and the Prophet (ﷺ) was also given the knowledge of many unseen through seven ways and thus he is more knowledgeable than anyone of those who have died and those who shall be born.

But this knowledge achieved by the Prophet (ﷺ) is partial, not whole. All prophets were given the knowledge of the unseen, therefore they are called '*nabi*' which means "someone who tells the unseen by divine inspiration", but due to being able to tell unseen they cannot be called Aalim al-Ghayb; since if we believe in the Prophet (ﷺ) as Aalim al-Ghayb, then we should believe that all the prophets were Aalim al-Ghayb, and in this case only the Prophet (ﷺ) will not remain Aalim al-Ghayb.

Ilm al-Ghayb is of Three Types

(1) First Ilm al-Ghayb which is *zati,* absolute, exclusive of all, which is eternal and endless , which is limitless and boundless; such an Ilm al-Ghayb is possessed only by none except Allah. This is a unanimously agreed point.

Ilm a-Ghayb is exclusive to Allah as He is limitless; while the Prophet (ﷺ) has limits, so how he has boundless knowledge!

(2) Second is knowledge of unseen things which Allah (ﷻ) told to His Prophet (ﷺ). First, such knowledge of unseen is given by Allah. Second, this knowledge is partial, not whole, as the Qur'an says: "This is a part of the news of the unseen We reveal to you (O Prophet!)." [3:44]

(3) Third is, for example, the knowledge of someone's eating, drinking, sickness, cure, children, death, life, harm and benefit. Does the Prophet (ﷺ) has knowledge of these things?

Here we shall quote 40 verses and 5 Hadiths which establish that only Allah has knowledge of these things.

Only Allah has Absolute Ilm al-Ghayb Zati

(1) Ilm al-Ghayb Zati is eternal and only Allah has it, as the Qur'an says:

﴿1﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ [النمل 27:65]

"Say, No one in the heavens and the earth has the knowledge of the Unseen except Allah. And they do not know when they will be raised again." [27:65]

﴿2﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا [الأنعام 6:59]

"With Him are the keys of the Unseen. No one knows them but He." [6:59]

﴿3﴾ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ [هود 11:123]

"To Allah belong the secrets of the heavens and the earth, and to Him the entire matter shall be returned. So worship Him and have trust in Him. Your Lord is not unaware of what you do." [11:123]

﴿4﴾ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ [المائدة 5:116]

"You know what is in my heart, and I do not know what is in Your's. You alone have full knowledge of all that is unseen." [5:116]

Note: In this verse, there are several ways according to Arabic grammar that very emphatically establish that Allah alone has the knowledge of unseen and none except Him has this property.

﴿5﴾ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ [الكهف 18:26]

"To Him belongs the unseen of the heavens and the earth" [18:26]

﴿6﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ [الملك 67:26]

"Say, The knowledge (of that Day) is only with Allah, and I am only a plain warner." [67:26]

﴿7﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ [النمل 27:65]

"Say, No one in the heavens and the earth has the knowledge of the Unseen except Allah." [27:65]

﴿8﴾ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ [المائدة 5:109]

"They will say, We have no knowledge. Surely You alone have the full knowledge of all that is unseen." [5:109]

﴿9﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ [الحجرات 49:18]

"Surely Allah knows the Unseen of the heavens and the earth, and Allah keeps in sight whatever you do." [49:18]

﴿10﴾ إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ [فاطر 35:38]

"Surely Allah is the Knower of the unseen in the heavens and the earth. Indeed He fully knows what lies in the hearts." [35:38]

﴿11﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ [التوبة 9:78]

"Do they not know that Allah knows what they conceal and what they whisper, and that Allah is well aware of all the Unseen?" [9:78]

﴿12﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَٰنُ الرَّحِيمُ [الحشر 59:22]

"He is Allah, besides whom there is no god, the Knower of the unseen and the seen. He is All-Merciful, Very-Merciful." [59:22]

﴿13﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ [التغابن 64:18]

"the Knower of the Unseen and the seen, the All-Mighty, the All-Wise." [64:18]

﴿14﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ [الزخرف 43:80]

"Do they think that We do not hear their secrets and their whispers? Yes of course," [43:80]

﴿15﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ [الأنعام 6:73]

"He is the Knower of the Unseen and the Seen. He is the Wise, the All-Aware." [6:73]

﴿16﴾ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ [المؤمنون 23:92]

"He is the Knower of the hidden and the manifest. So, He is far higher than their ascribing of partners to Him." [23:92]

﴿17﴾ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ [الزمر 39:46]

"...the Knower of the unseen and the seen" [39:46]

﴿18﴾ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ [الجمعة 62:8]

"... then you will be sent back to the Knower of the Unseen and the seen, and He will tell you what you used to do." [62:8]

﴿19﴾ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا [الجن 72:26]

"(He is the) Knower of the Unseen. So He does not let anyone know the Unseen created by Him," [72:26]

﴾20﴿ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ [النحل 16:77]

"To Allah belongs the Unseen of the heavens and the earth" [16:77]

﴾21﴿ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ [هود 11:49]

"These are some reports from the unseen (events), which We reveal to you. You did not know them before this, neither you nor your people." [11:49]

Note: In this verse, Allah (ﷻ) addresses the Prophet saying that he and his people did know the reports of the unseen. Had the Prophet (ﷺ) been aware of the unseen, there would have been no need to reveal the Qur'an over a span of 23 years, it would have been known to him already.

The Qur'an says:

﴾22﴿ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا [الإنسان 76:23]

"Indeed we have revealed to you the Qur'an through a gradual process." [76:23]

﴾23﴿ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا [الإسراء 17:106]

"We have divided the Qur'an in portions, so that you may recite it to the people gradually, and We have revealed it little by little." [17:106]

These verses were revealed through a gradual process.

So, all the 23 verses establish that it is Allah alone who knows the unseen, He has the knowledge of everything and no one else has the knowledge, thus when these verses deny knowledge of the unseen

for anyone except Allah, then believing it for the Prophet (ﷺ) is baseless.

The Prophet (ﷺ) was Asked to Declare that He Does not Know the Unseen

Here we shall quote 8 verses:

﴿24﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ [النمل 27:65]

"Say, No one in the heavens and the earth has the knowledge of the Unseen except Allah. And they do not know when they will be raised again." [27:65]

﴿25﴾ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ [الأنعام 6:50]

"Say, I do not say to you that I have the treasures of Allah, nor do I have the knowledge of the Unseen" [6:50]

﴿26﴾ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

﴿27﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْب [هود 11:31]

"And I do not say to you that I have the treasures of Allah, nor that I have the knowledge of the unseen" [11:31]

﴿28﴾ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ [يونس 10:20]

"Say, The Unseen is only for Allah. So, wait. I am waiting with you." [10:20]

﴿29﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ [الأعراف 7:187]

"They ask you about the Hour (i.e. the Doomsday), When is it due to happen? Say, Its knowledge is only with my Lord. No one can unfold it except He at its time." [7:187]

﴿30﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ [الأحزاب 33:63]

"People ask you about the Hour (i.e. the Day of Judgment). Say, Its knowledge is only with Allah." [33:63]

﴿31﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ [الأعراف 7:188]

"Say, I have no power to bring a benefit or a harm to myself, except that which Allah wills. If I had the knowledge of the Unseen, I would have accumulated a lot of good things, and no evil would have ever touched me. I am but a warner, and a herald of good news for a people who believe." [7:188]

In these 8 verses, the Prophet (ﷺ) was asked to declare that he does not have the knowledge of the unseen, it is known only to Allah, then how we can say that the Prophet (ﷺ) is Aalim al-Ghayb.

The Prophet (ﷺ) was Asked to Declare that Whatever Knowledge He Has is Through Revelation

The following 6 verses very emphatically and categorically declare that whatever knowledge the Prophet (ﷺ) has is through *wahy* (revelation from Allah).

﴿32﴾ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَى إِلَيَّ مِنْ رَبِّي [الأعراف 7:203]

"Say, I only follow what is revealed to me from my Lord." [7:203]

﴿33﴾ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ [الأنعام 6:50]

"Say, I do not say to you that I have the treasures of Allah, nor do I have the knowledge of the Unseen, nor do I say to you that I am an angel. I only follow what is revealed to me." [6:50]

﴿34﴾ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ [يونس 10:15]

"I follow nothing but what is revealed to me." [10:15]

﴿35﴾ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

﴿36﴾ وَاتَّبِعْ مَا يُوحَى إِلَيْكَ [يونس 10:109]

"Follow what is being revealed to you" [10:109]

﴿37﴾ وَمَا يَنْطِقُ عَنِ الْهَوَى ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى [النجم 53:3-4]

"He does not speak out of (his own) desire. It is but revelation revealed (to him)." [53:3-4]

In these 6 verses, the Prophet (ﷺ) said that he does not follow anything except what is revealed to him. Therefore, claiming Ilm al-Ghayb for the Prophet (ﷺ) is baseless. One who claims so should bring even a single verse which clearly says that the Prophet (ﷺ) was given Ilm al-Ghayb of all things.

These Five Things are not Known to Anyone except Allah

The following verse says that these five things are not known to anyone except Allah:

﴿38﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ [لقمان 31:34]

"Surely, it is Allah with whom rests the knowledge of the Hour; and He sends down the rain, and He knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allah is All Knowing, All Aware." [31:34]

This verse says that these five things are not known to anyone except Allah.

The Prophet (ﷺ) was Asked to Declare: Had I known the Unseen, I Would have remained Unharmed

﴿39﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ [الأعراف 7:188]

"Say, I have no power to bring a benefit or a harm to myself, except that which Allah wills. If I had the knowledge of the Unseen, I would have accumulated a lot of good things, and no evil would have ever touched me. I am but a warner, and a herald of good news for a people who believe." [7:188]

In this verse, the Prophet (ﷺ) himself declared that had he have the knowledge of the Unseen, he would have acquired a lot of good things, and no evil would have ever touched him.

The Prophet (ﷺ) was Asked to Declare that Allah Has the Key to the Unseen and He Alone Know the Unseen

﴿40﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ [الأنعام 6:59]

“With Him are the keys of the Unseen. No one knows them but He. He knows what is in the land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book.” [6:59]

According to these 40 verses, the Prophet (ﷺ) denies having the knowledge of the unseen, then how Ilm al-Ghayb can be established for him? Had he been given Ilm al-Ghayb Atai, then verses should not have been rejecting it altogether. Or, there should have been at least one verse that clearly mentions that the Prophet (ﷺ) was granted knowledge of all the unseen, which I could not find after exhausting search.

The two verses which are presented to prove Ilm al-Ghayb for the Prophet (ﷺ) are associated with *wahy* (revelation), which establish that he was granted knowledge of many unseen through revelation.

Hadiths Say that the Prophet (ﷺ) Did not Have the Knowledge of the Unseen

There are 5 such Hadiths:

The Munafiqin (hypocrites) came up with false imputation against Hadhrat Ayisha, the wife of the Prophet (ﷺ), which kept him restlessness for over a month. Then Allah (ﷻ) revealed the verses of Surah al-Noor and the Prophet (ﷺ) took a sigh of relief. Had he been Aalim al-Ghayb, he would not have been restless for a month as he must have known that Hadhrat Ayisha was innocent. Here is the Hadith:

Hadith 01

﴿1﴾ عتبه بن مسعود عن عائشه رضى الله عنہا زوج النبى ﷺ حين قال لہا اهل الافک ما قالوا .....و قد لبث شهرا لا يوحى اليه فى شانى بشىء قالت فتشهد رسول الله ﷺ حين جلس ثم قال اما بعد يا عائشة انه بلغنى عنک كذا كذا فان كنت بريئة فسيبرئک الله و ان كنت الممت بذنب فاستغفرى الله و توبى اليه ..... و أنزل الله تعالى﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ [النور/11] (صحيح البخاري، كتاب المغازى، باب حديث

الافک، ص 701، رقم 4141؛ صحیح مسلم، کتاب التوبة، باب فی حدیث الافک و قبول التوبة، ص 1205، رقم 7020/2770)

`Ayisha, the wife the Prophet, narrated: when the slanderers had said about her what they had said and Allah later declared her innocence… No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, “O `Ayisha! I have been informed such-and-such about you; If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to him.” Then Allah revealed the verse: "Verily those who spread the slander are a gang amongst you. (24.11)” (Sahih al-Bukhari, p 1205, Hadith No. 2770, 7020)

This is a long Hadith regarding slandering of Hadhrat Ayisha (may Allah be pleased with her) and her subsequent innocence, here it was abridged.

See, in this Hadith, the Prophet (ﷺ) was distressed for a month regarding accusation of his wife. Had he known the Ilm al-Ghayb he would have not been distressed.

Moreover, he forgot in the prayer, so he asked the Companions to remind him in such cases. Had he been Aalim al-Ghayb how he would have forgotten and how he would have asked others to remind? So, it was clearly known that he did not have Ilm al-Ghayb. Here is the Hadith:

﴿2﴾ قَالَ عَبْدُ اللَّهِ صَلَّى النَّبِيُّ صلى الله عليه وسلم ...... قَالَ "إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَىْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي". (صحيح البخاري، كتاب الصلاة، باب التوجه نحو القبلة حيث كان، ص 70، رقم 401؛ صحيح مسلم، كتاب المساجد، باب السهو في الصلاة والسجود له، ص 232، رقم 1285/572)

“Hadhrat `Abdullah (raz) narrated that the Prophet (ﷺ) prayed …… He said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you, so if I forget remind me. (Sahih al-Bukhari, Kitab al-

Salah, p. 70, No. 401; Sahih Muslim, Kitab al-Masajid, p. 232, No. 572/1285)

Similarly, in some incidents, the Prophet (ﷺ), while judging between people's affairs, he mistook a false person as true and ruled in his favour. This can only happen only due to lacking Ilm al-Ghayb, otherwise how can he consider a false person as true?

﴿3﴾ أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ. رضى الله عنها. زَوْجَ النَّبِيِّ صلى الله عليه وسلم ... فَخَرَجَ إِلَيْهِمْ، فَقَالَ "إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَدَقَ، فَأَقْضِيَ لَهُ بِذَلِكَ". (صحيح البخاري، كتاب المظالم ،باب إثم من خاصم فى باطل و هو يعلمه، ص 396، رقم 2458)

Hadhrat Um Salama, the wife of the Prophet (ﷺ) narrated: … He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour." (Sahih al-Bukhari, Kitab al-Mazalim, p 396, No. 2485)

This Hadith clearly says that sometimes he happens to consider a false person as true due to his words, then how we can believe that he has Ilm al-Ghayb?

Similarly, the Prophet (ﷺ) will not have Ilm al-Ghayb in the hereafter too, as he will call people as his own believing men whereas they did not remain believers after him.

﴿4﴾ َنِ ابْنِ عَبَّاسٍ، قَالَ قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ... وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ. فَأَقُولُ يَا رَبِّ أُصَيْحَابِي. فَيَقُولُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ} إِلَى قَوْلِهِ {الْحَكِيمُ} قَالَ فَيُقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ". (صحيح البخاري، كتاب التفسير، باب و كنت عليهم شهيدا ما دمت فيهم، ص 791، رقم 4625؛ صحيح مسلم، كتاب الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ص 1018، رقم (5996/2304

Hadhrat Ibn `Abbas (raz) narrated that the Prophet (ﷺ) said while delivering sermon: "Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave (Jesus) said, *"I have not said to them anything but what You have ordered me to say, that is, Worship Allah, my Lord and your Lord' and I was a witness over them as long as I was with them. But when You recalled me, You were the One watching over them. You are a witness over everything. If You punish them, they are Your slaves after all, but if You forgive them, You are the Mighty, the Wise."* [5.117-118]. The narrator added: Then it will be said that those people renegaded from Islam after you left them.' (Sahih al-Bukhari, Kitab al-Tafsir, p. 791, No. 4625; Sahih Muslim, Kitab al-Fadhayil, p. 1018, No. 2304/5996)

In Order for Him to Make the Greatest Intercession He Will be Taught How to Praise Allah

﴿5﴾ عن أنس ابن مالك قال قال رسول الله ﷺ يجمع الله الناس يوم القيامة ...... فأرفع رأسي فأحمد ربي بتحميد يعلمنى. (صحيح مسلم، كتاب الإيمان،باب أدنى اهل الجنة منزلة فيها، ص 101، رقم 475/193؛ صحيح البخاري، كتاب التوحيد، باب قول الله تعالى لما خلقت بيدي، ص 1275، رقم 7410)

It is on the authority of Hadhrat Anas (raz) that the Messenger of Allah (ﷺ) said: "Allah will gather the people on the Day of Resurrection...... I will raise my head, and praise Allah in such a way that Allah will teach me… (Sahih Muslim, Kitab al-Iman, p. 101, No. 193/475; Sahih al-Bukhari, Kitab al-Tauhid, p. 1275, No. 7410)

The Hadith says that Allah will reveal to him words of priase which he will chant for Allah. This indicates that the Prophet (ﷺ) will be unaware of those words before that day, thus it means he did not have Ilm al-Ghayb.

These 5 Hadiths establish that the Prophet (ﷺ) did not have Ilm al-Ghayb. Yes, he was given knowledge of some Ghayb (unseen things) and his knowledge of some unseen was more than anyone else.

Believing that Ilm al-Ghayb is possessed by other than Allah is Disbelief

Imam Abu Hanifa (may Allah have mercy on him) has written a famous book entitled ‘al-Fiqh al-Akbar’. Hadhrat Mulla Ali al-Qari wrote its commentary. The books says that one who believes in someone else other than Allah as Aalim al-Ghayb will become *kafir* (disbeliever).

ثم اعلم أن الأنبياء ﷺ لم يعلموا المغيبات من الأشياء إلا ما علمهم الله تعالى أحيانا. و ذكر الحنفية تصريحا بالتكفير باعتقاد أن النبي ﷺ يعلم الغيب لمعارضة قوله تعالى ، ﴿قُلْ لَّا يَعْلَمُ مَنْ فِى السَّمَاوَاتِ وَالْاَرْضِ الْغَيْبِ اِلَّا اللّٰهُ. 27:65﴾ كذا في المسامرة. (شرح الفقه الأكبر، مسئلة في أن تصديق الكاهن بما يخبر به من الغيب كفر، ص 253)

“You should know that the Prophets (peace be upon them) did not know the unseen, yes, sometimes they knew as much as was told by Allah. The Hanafis have explicitly stated that those who believe that the Prophet (ﷺ) knew the unseen are kaafirs, because Allah says: “No one knows the unseen except Allah. [27:65]” as it is written al-Musamarah.” (Sharh al-Fiqh al-Akbar, p. 253)

The abovementioned quote from Sharh al-Fiqh al-Akbar says that believing in the Prophet (ﷺ) had Ilm al-Ghayb is *kufr* (disbelief).

The Prophet (ﷺ) was Given Knowledge of Many Unseen Things

There are many *Ghayb* (unseen things) the knowledge of which was given to the Prophet (ﷺ) by Allah . The knowledge of these ghayb (unseen things) is established for the Prophet (ﷺ). First, this knowledge is granted by Allah, and secondly this is only part of all Ghayb (the unseen). However, this limited knowledge of the unseen is more than the knowledge which was given to all those who have died and those who shall come in this world.

The Prophet (ﷺ) was Given the Knowledge of Unseen Things in Seven Ways

(1) Through *wahy* (divine revelation): he was given the knowledge of the unseen things through divine revelation.

(2) News of the unseen: intimating the information of the unseen to him.

(3) Certain things were disclosed to him as Ghayb. According to Tafseer Ibn Abbas, it is part of Ilm al-Ghayb, not its whole.

(4) He was informed of it as Ghayb. According to Tafseer Ibn Abbas, it is part of Ilm al-Ghayb, not its whole.

(5) Many Ghayb (unseen) things were presented before the Prophet (ﷺ) when he was taken to Me'raj journey and was shown many unseen things.

(6) Sometimes, the Jannah and Jahannam was presented before him during Salah.

(7) Sometimes, the earth was presented before him and he saw from the east to west. This is also part of Ilm al-Ghayb, not its whole which is exclusive to Allah (ﷻ) alone.

(1) Ghayb Through wahy i.e. Divine Revelation

(41) ﴿قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ﴾ [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

(42) ﴿وَمَا يَنْطِقُ عَنِ الْهَوَى ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾ [النجم 53:3-4]

"He does not speak out of (his own) desire. It is but revelation revealed (to him)." [53:3-4]

(2) News of the Unseen

The following three verses mention that some news of the unseen were revealed to the Prophet (ﷺ).

﴿43﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ [آل عمران 3:44]

"This is a part of the news of the unseen We reveal to you (O Prophet!)." [3:44]

﴿44﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ [يوسف 12:102]

"That is a part of the reports of the unseen We reveal to you (O Prophet). You were not with them when they determined their object, and when they were planning devices." [12:102]

﴿45﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ [هود 11:49]

"These are some reports from the unseen (events), which We reveal to you." [11:49]

These verses say that there were some reports of the unseen which were given to the Prophet (ﷺ).

(3) The Unseen is Disclosed to the Prophet by Allah

﴿46﴾ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا [الجن 72:26-28]

"(He is the) Knower of the Unseen. So He does not let anyone know the Unseen created by Him, except a messenger whom He chooses (to inform through revelation), and then He appoints (angels as) watching guards before him and behind him, (so that devils may not tamper with the divine revelation,) so that He knows that they (angels) have conveyed the messages of their Lord. And He has encompassed all that is with them, and has comprehensive knowledge of everything by numbers." [72:26-28]

(4) The Unseen is Intimated to the Prophet by Allah

According to Tafseer Ibn Abbas, it is part of Ilm al-Ghayb, not its whole, as the Qur'an says:

﴿47﴾ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ [آل عمران 3:179]

"Allah is not to inform you of the Unseen, but Allah selects from His messengers whom He wills." [3:179]

(5) The Unseen was Presented before the Prophet (ﷺ)

One of the ways was that the unseen was presented by Allah before the Prophet (ﷺ), as the Qur'an said:

﴿48﴾ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا [الإسراء 17:1]

"Glorious is He Who made his servant travel by night from Al-Masjid al-Haram to Al-Masjid-ul-Aqsa whose environs We have blessed, so that We let him see some of Our signs." [17:1]

The word 'signs' mentioned in the verse means the unseen things.

(6) The Jannah and Jahannam were Presented before the Prophet (ﷺ)

One of the ways was that the Jannah and Jahannam were presented before the Prophet (ﷺ) and he saw many things of them.

﴿6﴾ عَنْ أَنَسٍ .رضى الله عنه سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى أَحْفَوْهُ الْمَسْأَلَةَ فَغَضِبَ فَصَعِدَ الْمِنْبَرَ فَقَالَ " لاَ تَسْأَلُونِي الْيَوْمَ عَنْ شَىْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ "...... فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ ". (صحيح البخاري، كتاب الفتن ، باب التعوذ من الفتن، 1222، رقم 7089)

Hadhrat Anas (raz) narrated: Once the people started asking Allah's Messenger (ﷺ) questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." …… Allah's Messenger (ﷺ) said, " I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." (Sahih al-Bukhari, Kitab al-Fitan, p. 1222, No. 7089)

This Hadith says that the Jannah and Jahannam were projected before the Prophet (ﷺ) and he saw them closely.

(7) Some Things of the World were Presented before the Prophet (ﷺ)

Some of the things of the world were presented before Prophet (ﷺ) and he saw them.

﴿7﴾ عن أبي بكر الصديق قال أصبح رسول الله ﷺ ذات يوم .... فقال نعم عرض على ما هو كائن من أمر الدنيا و أمر الآخرة. (مسند أحمد ، مسند أبي بكر، ج 1، ص 10، رقم 16) ،

It is narrated on the authority of Hadhrat Abu Bakr Al-Siddiq (raz), he said, One morning the Prophet (ﷺ) …… the (great things) that will happen in this world and in the hereafter have been presented before me.” (Musnad Ahmad, Musnad Abi Bakr, v. 1, p. 10, No. 16)

Hadith says that the big events of the world and the hereafter were projected before the Prophet (ﷺ) and thus he knew some of the unseen things. But this was part of the unseen, not its whole, and it may not be, as the knowledge of Allah is limitless, and the knowledge of the Prophet (ﷺ) is limited. So how limitless knowledge of the unseen can be acquired by the Prophet (ﷺ)?

The Verses that Create Doubt of Absolute Ilm al-Ghayb for the Prophet

Some people prove Ilm al-Ghayb for the Prophet (ﷺ) through the following verses and Hadiths. They presented the words “*tibyan li*

kulli shayi” (an exposition of everything) in the following verse as proof that the Prophet (ﷺ) was given all Ilm al-Ghayb.

﴿49﴾ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ [النحل 16:89]

“And We have revealed to you the Book, an exposition of everything, and guidance, and mercy, and glad tidings for the Muslims.” [16:89]

In Tafseer Ibn Abbas, the words “*tibyana li kulli shayi*” were explained as “exposition of everything related to *halal*, *haram,* commandment and prohibition” and it was not explained as ‘whole Ilm al-Ghayb’. Therefore, presenting this verse as proof of ‘whole Ilm al-Ghayb’ is baseless.

﴿50﴾ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ [يوسف 12:111]

“It is not an invented story, rather, a confirmation of what has been before it, and an elaboration of everything, and guidance and mercy for a people who believe.” [12:111]

The verse says that the Qur’an revealed to the Prophet (ﷺ) is “an elaboration of everything”, so according to some people, this is proof that he knew all Ilm al-Ghayb.

But according to Tafseer Ibn Abbas, “elaboration of everything” means *halal* and *haram,* not whole Ilm al-Ghayb, as all the unseen knowledge of Allah cannot be confined to a book only. Tafseer Ibn Abbas reads: “elaboration of everything i.e. explanation of *halal*, *haram,* commandment and prohibition” (See: 12:111)

﴿51﴾ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا [الجن 72:26-28]

“(He is the) Knower of the Unseen. So He does not let anyone know the Unseen created by Him, except a messenger whom He chooses

(to inform through revelation), and then He appoints (angels as) watching guards before him and behind him, (so that devils may not tamper with the divine revelation,) so that He knows that they have conveyed the messages of their Lord. And He has encompassed all that is with them, and has comprehensive knowledge of every thing by numbers." [72:26-28]

Some people have presented this verse as proof that Allah gives knowledge of the unseen to a messenger whom He chooses. So, Allah revealed the unseen before the Prophet (ﷺ) and became aware of it.

But this implication is incorrect, as the next part of the verse "that they have conveyed the messages of their Lord" contradicts it, so the verse means the unseen things related to prophethood, not whole Ghayb. This is amply clear by pondering over the verse.

Tafseer Ibn Abbas also says that the verse means part of Ghayb: "So He does not let anyone know the Unseen created by Him, except a messenger whom He chooses i.e. he chooses from the messengers and let them know some of the unseen." (Tafseer Ibn Abbas, p 620, 72:25-26)

﴾52﴿ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ
[آل عمران 3:179]

"Allah is not to inform you of the Unseen. But Allah selects from His messengers whom He wills." [3:179]

The verse addresses the disbelievers of Makkah saying that Allah does not let you know the unseen, rather he selects some of his messengers whom He wills and let him know some of the unseen.

Here also, Tafseer Ibn Abbas says that this is part of Ghayb: "Allah is not to inform you (of people of Makkah) of the Unseen, but He selects from His messengers whom He wills i.e. the Messenger Muhammad so He lets him know some of the unseen through revelation." (Tafseer Ibn Abbas, p 80, 3:179) It clearly says that this is some of the unseen things, not its whole.

﴿وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾[53] [الأنعام 6:59]

"…and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book." [6:59]

Some people are of the view that the words "manifest book" in the verse refer to the Glorious Qur'an and it was revealed to the Prophet (ﷺ) so it means that he got the whole Ghayb.

But this interpretation is not correct, as "manifest book" in the verse refers to the "Preserved Tablet" which was not given to the Prophet (ﷺ), rather it is with Allah only and everything is recorded therein.

Here also, Tafseer Ibn Abbas says: "Manifest Book i.e. everything is recorded in the Preserved Tablet."

And the Preserved Tablet was not given to the Prophet (ﷺ), so he does not know the whole Ghayb.

Hadiths that are Presented to Prove Ilm al-Ghayb for the Prophet

There are four hadiths which mention '*ma kana wa ma yahoon*' i.e. the Prophet (ﷺ) mentioned before the Sahaba what had happened in past and what shall happen in future. It means that the Prophet (ﷺ) had the knowledge of affairs from beginning of the creation to their entry into Jannah or Jahannam. Thus, the Prophet (ﷺ) had the knowledge of '*ma kana wa ma yahoon*'.

Some people present these hadiths as proofs of absolute Ilm al-Ghayb for the Prophet (ﷺ), but if you deliberate on these hadiths, you will come to know that the Prophet (ﷺ) was informed of great events and disturbances in future which he mentioned before the Companions; since Ilm al-Ghayb is limitless and it cannot be described in any specific time.. While, in another Hadith, it is clearly mentioned that the Prophet (ﷺ) informed Hadhrat Huziafa (may Allah be pleased with him) of all turbulent events occurring before Qiyamah.

However, if we suppose that this Hadith means whole Ilm al-Ghayb, then it contradict the forty verses of the Qur'an which clearly declared that he did not have absolute knowledge of Ilm al-Ghayb.

The hadiths are follows:

﴿8﴾ عَنْ حُذَيْفَةَ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَامًا مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلاَّ حَدَّثَ بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابِي هَؤُلاَءِ. (صحيح مسلم، كتاب الفتن ، باب أخبار النبى ﷺ فيما يكون إلى قيام الساعة، ص 1251، رقم 7263/2891)

Hadhrat Hudhaifa (raz) reported that Allah's Messenger (ﷺ) stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them. (Sahih Muslim, Kitab al-Fitan, p. 1251, No. 2891/7263)

This Hadith says that the Prophet (ﷺ) mentioned all the events occurring before the Qiyamah. The scholars have explained that he mentioned the great tribulations, not the whole Ghayb; since the same hadiths were recorded with other chains and they clearly mention 'tribulations'. Here are the hadiths:

﴿9﴾ قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ وَاللَّهِ إِنِّي لأَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ. (صحيح مسلم، كتاب الفتن، باب أخبار النبى ﷺ فيما يكون إلى قيام الساعة، ص 1251، رقم 7263/2891)

Hadhrat Hudhaifa (raz) said: "By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour." (Sahih Muslim, Kitab al-Fitan, p. 1251, No. 2891/7263)

So, these are not the whole Ghayb, rather these hadiths mention the great tribulations occurring before the Qiyamah.

﴿10﴾ عَنْ حُذَيْفَةَ، أَنَّهُ قَالَ أَخْبَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ فَمَا مِنْهُ شَىْءٌ إِلاَّ قَدْ سَأَلْتُهُ. (صحيح مسلم، كتاب الفتن، باب أخبار النبى ﷺ فيما يكون إلى قيام الساعة، ص 1251، رقم 7263/2891)

Hadhrat Hudhaifa (raz) reported that Allah's Messenger (ﷺ) informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection…" (Sahih Muslim, Kitab al-Fitan, p. 1251, No. 2891/7263)

﴿11﴾ حَدَّثَنِي أَبُو زَيْدٍ، - يَعْنِي عَمْرَو بْنَ أَخْطَبَ - قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْفَجْرَ وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ فَنَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى غَرَبَتِ الشَّمْسُ فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ فَأَعْلَمُنَا أَحْفَظُنَا. (صحيح مسلم، كتاب الفتن، باب أخبار النبى ﷺ فيما يكون إلى قيام الساعة، ص 1251، رقم 7263/2891)

Hadhrat Abu Zaid (viz. Amr b. Akhtab) reported: Allah's Messenger (ﷺ) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of) the future and the most learned amongst us is one who remembers them well" (Sahih Muslim, Kitab al-Fitan, p. 1251, No. 2891/7263)

This Hadith says that he told what happened in past and what will happen in future, but obviously he may not tell all the Ilm al-Ghayb in a single day, rather he must have told only big events and tribulations. Therefore, Imam Muslim has recorded this Hadith in the 'Book of Tribulations' and in the same chapter he recorded the Hadith of Hadhrat Abu Hudhaifah which was quoted earlier (See Hadith 10) which clearly says that the Prophet (ﷺ) mentioned the great tribulations occurring before Qiyamah, and not the whole Ghayb.

﴿12﴾ سَمِعْتُ عُمَرَ . رضى الله عنه . يَقُولُ قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلم مَقَامًا، فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ، وَأَهْلُ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ. (صحيح البخاري، كتاب بدء الخلق، باب ما جاء في قول الله تعالى ﴿وهو الذى يبدء الخلق ثم يعيده و هو اهون عليه (30:27) ﴾ ص 532، رقم 3192)

Hadhrat 'Umar (raz) narrated: “One day the Prophet (ﷺ) stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.” (Sahih al-Bukhari, Kitab Bad’i al-Khalq, p. 532, No. 3192)

This Hadith also says that the Prophet (ﷺ) mentioned great events and big tribulations, not the whole Ghayb, as telling all the Ghayb is not possible in a single day.

﴿13﴾ عَنْ أَنَسٍ . رضى الله عنه سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى أَحْفَوْهُ الْمَسْأَلَةَ فَغَضِبَ فَصَعِدَ الْمِنْبَرَ فَقَالَ " لاَ تَسْأَلُونِي الْيَوْمَ عَنْ شَىْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ "...... فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ ". قَالَ قَتَادَةُ يُذْكَرُ هَذَا الْحَدِيثُ عِنْدَ هَذِهِ الآيَةِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ [المائدة/101] } (صحيح البخاري، كتاب الفتن ، باب التعوذ من الفتن، 1222، رقم 7089)

Hadhrat Anas (raz) narrated: Once the people started asking Allah's Messenger (ﷺ) questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." …… Allah's Messenger (ﷺ) said, "I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." Qatada said: This Hadith used to be mentioned as an explanation of this Verse: O you who believe, do not ask about things which, if disclosed, would displease you. If you ask about them while the Qur‘an is being revealed, they will be disclosed

to you. Allah has pardoned you for it. Allah is Most-Forgiving, Forbearing.' (5:101) (Sahih al-Bukhari, Kitab al-Fitan, p. 1222, No. 7089)

Some people have presented this Hadith as proof that the Prophet (ﷺ) said to the Companions that he will tell whatever they will ask him.

The scholars contradicted it that the Hadith itself says that 'Allah (ﷻ) presented the Jannah and Jahannam before the Prophet and he continued telling what he was asked', it is not Ghayb, rather it is *wahy* (revelation) which used to be sent to him. It says if you ask about things while the Qur'an is being revealed, it will be disclosed. So, it means that it was *wahy* revealed to the Prophet (ﷺ).

﴿14﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللَّهُ عَنْهُ قَالَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ...... فَقَالَ نَعَمْ عُرِضَ عَلَيَّ مَا هُوَ كَائِنٌ مِنْ أَمْرِ الدُّنْيَا وَأَمْرِ الْآخِرَةِ فَجُمِعَ الْأَوَّلُونَ وَالْآخِرُونَ بِصَعِيدٍ وَاحِدٍ فَفَظِعَ النَّاسُ بِذَلِكَ حَتَّى انْطَلَقُوا إِلَى آدَمَ عَلَيْهِ السَّلَام ...... وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ. (مسند أحمد ، مسند أبي بكر، ج 1، ص 10، رقم 16)

It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah (ﷺ) got up ...... "Yes, I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam .... Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intercession will be accepted." (Musnad Ahmad, Musnad Abi Bakr, v. 1, p. 10, No. 16)

Some people have presented this Hadith as proof that the Prophet (ﷺ) had the knowledge of the Ghayb as he was presented all things of the world and the hereafter, so he knew all the things of Ghayb.

The scholars contradicted it that the entire Hadith indicates that the big events were revealed to the Prophet (ﷺ); especially how people will approach the Prophet Adam (ﷺ) and other prophets and how

the Prophet (ﷺ) would intercede before Allah. So, the whole Ilm al-Ghayb is not meant at all.

﴿15﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ قَالَ أَحْسَبُهُ قَالَ فِي الْمَنَامِ فَقَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى قَالَ قُلْتُ لاَ . قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى قُلْتُ نَعَمْ . قَالَ فِي الْكَفَّارَاتِ . وَالْكَفَّارَاتُ الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ. (سنن الترمذي، كتاب تفسير القرآن، باب ومن سورة ص، ص 734، رقم 3233/3234/3235)

It is narrated from Hadhrat Ibn 'Abbas (raz) that the Messenger of Allah (ﷺ) said: “During the night, my Lord, Blessed is He, and Most High, came to me in the best of appearances." He (one of the narrators) said - I think he said it was during a dream - "So he said: 'O Muhammad! Do you know in what the most exalted group busy themselves with?'" He said: "I said: 'No.'" He said: "So He placed His Hand between my shoulders, until I sensed its coolness between my breast." - or he said: "on my throat, so I knew what was in the heavens, and what was in the earth. He said: 'O Muhammad! Do you know in what the most exalted group busy themselves with?' I said: 'Yes, in the acts that atone: and the acts that atone are; lingering in the Masjid after the Salat.” (Sunan al-Tirmidhi, Kitab Tafsir al-Qur’an, Surah Saad, p. 734, No. 3233/3234/3235)

There are three hadiths:

Hadith No. 3233 says: “So I knew what is between the heavens and the earth.”

Hadith No. 3234 says: “So I knew what is between the east and the west.”

Hadith No. 3235 says: “So all things became apparent before me and I recognized them.”

So, some people present these hadiths as proof that the Prophet (ﷺ) had knowledge of all Ghayb.

While the other scholars explain these hadiths in four ways:

1. This hadith contradicts the aforementioned 37 verses of the Qur'an, in which the Prophet (ﷺ) was asked to clearly declare that he did not have Ilm al-Ghayb.
2. In the hadith itself, the Prophet (ﷺ) was asked about the angels and he said: he did not know.
3. He was not given all the ilm al-Ghayb, but some secrets were revealed about the al-Mala al-A'la (the Upper Realm), that what the people of the Upper Realm are ahead of, so that the Holy Prophet (ﷺ) could tell his ummah about those virtues.
4. This hadith is related to dream.

Therefore, one may not prove whole ilm al-Ghayb for the Prophet (ﷺ) from this hadith.

﴿16﴾ عن ثوبان قال قال رسول الله ﷺ إن الله زوى لي الأرض فرأيت مشارقها و مغاربها و إن أمتي سيبلغ ملكها ما زوى لي منها. (صحيح مسلم، كتاب الفتن، باب هلاک هذه الأمة بعضهم ببعض، ص 1250، رقم 7278/2889)

Hadhrat Thauban (raz) reported that Allah's Messenger (ﷺ) said: "Verily, Allah drew the ends of the world near me until I saw its east and west, and surely my Ummah's authority shall reach over all that was shown to me of it." (Sahih Muslim, Kitab al-Fitan, p. 1250, No. 2889/7278)

This hadith, too, is presented as proof on Ilm al-Ghayb for the Prophet (ﷺ).

In fact, it was a miracle of him that the land from east to west was presented before him and he saw it. But seeing only the things of the east and the west do not include all ilm al-Ghayb, rather he knew some of Ghayb.

Second, in the hadith, the word '*zawa*' is past form of the verb which implies that this incident occurred once. Otherwise, if he had the ilm al-Ghayb in totality, then what was the need to present the land

before him; therefore the hadith does not establish absolute Ilm al-Ghayb for the Prophet (ﷺ), rather it is established that he was given knowledge of some unseen things (ghayb).

﴿17﴾ عن أبي ذر قال قال رسول الله ﷺ إني أرى ما لا ترون و أسمع ما لا تسمعون. (سنن الترمذي، كتاب الزهد، باب ما جاء في قول النبى ﷺ لو تعلمون ما أعلم لضحكتم قليلا، ص 530، رقم 2312)

It is narrated on the authority of Hadhrat Abu Dharr (raz), the Messenger of Allah (ﷺ) said: "You do not know what I see, and you cannot hear what I hear." (Sunan al-Tirmidhi, Kitab al-Zuhd, p. 530, No. 2312)

Some people have presented this hadith as proof of Ilm al-Ghayb for the Prophet (ﷺ), but it also does not establish whole Ilm al-Ghayb, rather only some of Ghayb which was disclosed to him exclusively by Allah (ﷻ).

These were 10 verses and 8 hadiths which were misunderstood by some that they proved whole Ilm al-Ghayb for the Prophet (ﷺ). It was explained repeatedly that this concept goes against the 40 verses of the Qur'an and 8 hadiths.

Is there Anyone Except Allah who Knows Everything of us?

The third type of Ghayb is that each and every condition of an individual (like his life, death, livelihood, cure, disease, harm, benefit etc.) is known. The Qur'an is very clear about it as it asks the Prophet (ﷺ) to declare:

﴿54﴾ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

In this verse, the Prophet (ﷺ) is announcing that even he does not know what will happen to him and to others, so how can one say that the Prophet (ﷺ) knew the conditions of each and every individual?

﴿55﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ [هود 11:49]

"These are some reports from the unseen (events), which We reveal to you. You did not know them before this, neither you nor your people." [11:49]

In this verse, Allah (ﷻ) says that neither the Prophet knew nor did his people, so how can the Prophet (ﷺ) know the conditions of each and every individual.

Totally, 55 verses and 17 hadiths regarding this belief have been quoted with details.

Non-Muslims Believe that their Deities Have Knowledge of the Unseen

The polytheists believe that their deities and dead saints know the Ghayb and come to their help if they are in need. This is the reason that they worship their deities and call them for help.

Similarly, many other religious communities believe that their saints and spiritual leaders know Ilm al-Ghayb and fulfil their needs. Therefore, they worship these deities and idols and call them in their needs. So Allah (ﷻ) declared very emphatically in the Qur'an that none has the knowledge of the unseen except Allah and none deserves to be worshipped and called for help except Allah (ﷻ).

11 – We Must Call only Allah for Help

We shall quote 38 verses from the Qur'an and 4 Hadiths of the Prophet (ﷺ). Here are the details:

Seeking Help is of Two Types

(1) If someone is present before you, you can seek help from him, it is not prohibited, rather permissible. For example, the Companions asked the Prophet (ﷺ) to pray, or as on the Judgment Day people will approach him and request him to intercede before Allah (ﷻ), or as we approach a doctor for treatment, or as we ask our mothers for food.

Based on the requests made to the Prophet (ﷺ) in his lifetime, some people have argued that seeking help from them even after death is also permissible, whereas the case after death is totally different. Seeking help after he has died needs to be established by a verse of the Qur'an or Hadith.

(2) It is not lawful to believe about a person who had already died and is not present before you that he listens you and can help you in your affairs; since only Allah can give in this way.

Four Questions to Those Who Seek Help from a Dead

(1) The first question is: whether or not the dead hear our voices upon being called by us?

This issue shall be discussed that the dead hear our voices or not. This is a gravely contentious issue. A group says that the dead do not hear, as the Qur'an said:

"And the living and the dead are not alike. Allah makes to hear whomsoever He wills. And you cannot make to hear those who are in the graves." [35:22]

The verse clearly says that you may not make the dead hear.

The second group says that we cannot make the dead hear, but if Allah wills the dead can hear, as the Prophet (ﷺ) addressed the corpses of Abu Jahl and others and asked them whether you found what was promised by Allah, as the hadith says:

أن ابن عمر أخبره قال اطلع النبي ﷺ على أهل القليب فقال: وجدتم ما وعد ربكم حقا؟ فقيل له أتدعون أمواتا، فقال ما أنتم بأسمع منهم و لكن لا يجيبون. (بخارى شريف ، باب ما جاء فى عذاب القبر ، ص 220، رقم 1370)

Hadhrat Ibn 'Umar (raz) narrated that the Prophet (ﷺ) peeped at the well of Badr (where the dead bodies of disbelievers were put) and said, 'Did Allah fulfil what He promised you? The people said to the Prophet (ﷺ): You are calling the dead, so he said: You do not hear as much as they hear, but they cannot answer." (Sahih Bukhari, *Bab Ma Jaa Fi Azab Al-Qabr*, p. 220, No. 1370)

This hadith implies that the dead can hear.

Now, when it is disputed whether the dead hear or not, then how one can call dead for something?

(2) The second question is: if we ask anything from the dead, whether can they help us? According to hadith: "When a person dies, the chain of all his deeds is discontinued." (Tirmidhi, Hadith No. 1376) Now, he does not engage in any worldly action, thus it means that he has no power to help us.

(3) The third question is: whether Allah (ﷻ) or the Prophet (ﷺ) have asked us to seek help from the dead or have they prohibited us from doing so?

We shall quote 30 verses and 3 hadiths regarding this question. All these verses and hadiths command us not to seek help from anyone other than Allah.

(4) The fourth question is that the Hindus also believe in one God and simultaneously they seek help from other deities. If you also seek help from prophets and saints besides Allah, then what is the difference between you and the Hindus?

Prayer Should be Made only to Allah

The Qur'an says:

(1) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [الفاتحة 1:5]

"You alone do we worship, and from You alone do we seek help." [1:4]

This verse very categorically states that a believer worships only Allah and seeks help from Him alone. There are seventeen Rak'ah in five obligatory salah and a believer proclaims seventeen times in a day that he worships only Allah and seeks help from Him alone. Therefore, it is unlawful to worship anyone and seek help from anyone beside Allah.

(2) أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ۞ بَلْ إِيَّاهُ تَدْعُونَ [الأنعام 6:40-41]

"…would you call someone other than Allah, if you are truthful? Rather, Him alone you will call…" [6:40-41]

(3) وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا [الجن 72:18]

"and that masajid (mosques) belong to Allah; so, do not invoke anyone along with Allah, [72:18]

(4) إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ [الأعراف 7:194]

"Surely, those whom you invoke beside Allah are slaves (of Allah) like you. So, call them, and they should respond to you if you are true." [7:194]

(5) وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ [فاطر 35:13]

"And those whom you invoke beside Him do not own even the membrane on a date-stone." [35:13]

(6) قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا [الجن 72:20]

“Say, I invoke my Lord, and do not associate anyone with Him.” [72:20]

﴿7﴾ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا [الجن 72:18]

“and that masajid (mosques) belong to Allah; so, do not invoke anyone along with Allah, [72:18]

﴿8﴾ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِير [الأنعام 6:17]

“If Allah causes you harm, there is no one to remove it except He Himself; and if He causes you good, then He is powerful over everything.” [6:17]

﴿9﴾ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ [يونس 10:107]

“If Allah brings some harm to you, there is none to remove it except He. And if He intends to bring some good to you, there is none to turn His grace back.” [10:107]

These 9 verses very categorically and unambiguously command believers to worship only Allah and seek help from Him alone. Then, how can calling someone else other than Allah be lawful?

Help Should be Sought only with Allah

﴿10﴾ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ [آل عمران 3:126]

“Help is from none but Allah, the All-Powerful, the All-Wise.” [3:126]

﴿11﴾ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ [الأنفال 8:10]

“And the help is from none but Allah. Surely, Allah is Mighty, Wise.” [8:10]

﴿12﴾ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ [البقرة 2:107]

“Other than Allah, you have neither a patron, nor a helper.” [2:107]

﴾13﴿ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ [العنكبوت 29:22]

“And, apart from Allah, you have neither a protector nor a helper.” [29:22]

﴾14﴿ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ [الشورى 42:31]

“And, besides Allah, you have neither someone to protect, nor someone to help.” [42:31]

﴾15﴿ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِير [البقرة 2:120]

“…there shall be no friend for you against Allah, nor a helper” [2:120]

These 6 verses state that there is none beside Allah who can help and safeguard us; therefore help must not be sought from anyone except Him.

The Prophet (ﷺ) was Asked to Declare He Cannot Cause Harm or Benefit

In these verses, the Prophet (ﷺ) was asked to declare that he cannot cause harm or benefit to myself, so that people do not call the Prophet (ﷺ) for help. So, when the Muslims were prohibited to ask the Prophet (ﷺ), then how can it be allowed to ask others?

﴾16﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ [الأعراف 7:188]

“Say, I have no power to bring a benefit or a harm to myself, except that which Allah wills.” [7:188]

﴾17﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ [يونس 10:49]

“Say, I have no power to bring a harm or a benefit to myself, except what Allah wills.” [10:49]

﴾18﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا [الجن 72:21]

“Say, I possess no power to cause you any harm or bring you to a right way.” [72:21]

In these three verses, the Prophet (ﷺ) was asked to declare that he possesses no power to harm or benefit; because previous communities believed in their deities that they could harm and benefit, thus they forsook Allah and began worshipping the deities and associated partner with Allah.

These Three Verses State that the Prophet Had no Absolute Authority

﴿19﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ [آل عمران 3:128]

“You have no authority in the matter, unless Allah forgives them or punishes them,” [3:128]

﴿20﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ۝ إِلَّا أَنْ يَشَاءَ اللَّهُ [الكهف 18:23-24]

“And never say about anything, .I will do this tomorrow, unless (you say - if) Allah wills.” [18:23-24]

﴿21﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [القصص 28:56]

“You cannot give guidance to whomsoever you wish, but Allah gives guidance to whomsoever He wills, and He best knows the ones who are on the right path.” [28:56]

This verse says that you cannot give guidance to anyone whom you wish unless Allah wishes so. When the Prophet (ﷺ) - who was appointed by Allah to call people to guidance-cannot give guidance, then how can he be able to give other things and how can we call him for our needs?

How Can They Help You When They Cannot Help Themselves

The Qur’an says:

﴿22﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ [الأعراف 7:197]

"Those whom you call beside Him cannot help you, nor can they help themselves." [7:197]

﴿23﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ [الأعراف 7:192]

"And they (the alleged partners) cannot extend to them any help, nor can they help themselves." [7:192]

﴿24﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ [الرعد 13:14]

"and those to whom they pray instead of Him do not respond to them at all" [13:14]

﴿25﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ [الحج 22:62]

"That is because Allah is the truth and that whatever they invoke beside Him is false and that Allah is the High, the Great." [22:62]

﴿26﴾ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا [الفتح 48:11]

"Say, Then, who has power to help you in any thing against Allah, if He intends to do you harm, or intends to do you good? Rather, Allah is fully aware of what you do" [48:11]

﴿27﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا [الإسراء 17:56]

"Say, Call those whom you assume (to be gods), besides Him, while they have no power to remove distress from you, nor to change it." [17:56]

﴿28﴾ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ [النحل 14:53]

“Whatever blessing you have is from Allah. Then, once you are touched by distress, to Him alone you cry for help.” [16:53]

﴿29﴾ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ [يونس 10:12]

“When man is afflicted by a hardship, he prays to Us (at all times), when reclining or sitting or standing. But when We remove his hardship, he just takes his way as though he had never prayed to Us in any hardship that afflicted him.” [10:12]

﴿30﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ [البقرة 2:185]

“When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me” [2:186]

﴿31﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [ق 50:16]

“Indeed We have created man, and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein.” [50:16]

﴿32﴾ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ [غافر 40:60]

“Your Lord has said, .Call Me, I will respond to you. Definitely those who show arrogance against worshipping Me shall enter Jahannam (Hell) with disgrace.” [40:60]

﴿33﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ [غافر 40:65]

“He is Ever-living. There is no god but He. So worship Him making your submission exclusive for Him.” [40:65]

﴿34﴾ إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ [آل عمران 3:160]

“If Allah helps you, there is none to overcome you. And if He abandons you, then, who is there to help you after that? In Allah the believers should place their trust.” [3:160]

﴿35﴾ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ [آل عمران 3:150]

“Instead, Allah is your Lord, and He is the best of all helpers.” [3:150]

These 35 verses emphatically assert that prayer must be made to Allah alone and it is unlawful to call anyone else other than Allah (ﷻ).

Hadiths Also Emphasize on Seeking Help only from Allah

﴿1﴾ عن أنس قال قال رسول الله ﷺ ليسأل احدكم ربه حاجته كلها حتى يسأل شسع نعله إذا انقطع. (سنن الترمذي، كتاب الدعوات، باب ليسأل ربه حاجته كلها، ص 822، رقم 3604)

It is narrated on the authority of Hadhrat Anas (raz), he said: The Messenger of Allah (ﷺ) said: “Every one of you should ask his Lord for all the necessities until he should ask for the laces of his shoes are broken. (Tirmidhi, Kitab al-Dawaat, p. 822, No. 3604)

This hadith says that one must call only Allah in all his needs.

﴿2﴾ عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا عَادَ مَرِيضًا يَقُولُ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِهِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا". (صحيح مسلم، كتاب السلام، باب استحباب رقية المريض، ص 972، رقم 5707/2191)

Hadhrat 'Ayisha (raz) reported Allah's Messenger (ﷺ) as saying: “When Allah's Messenger (ﷺ) visited the sick he would say: Lord of the people, remove the disease, cure him, for Thou art the great Curer, there is no cure but through Your healing Power, which leaves nothing of the disease. This hadith also teaches to pray Allah alone

for cure of disease.” (Sahih Muslim, Kitab al-Salam, p.972, No. 2191/5707)

The Prophet (ﷺ) Would Pray Allah On Judgment Day and He Will Grant

It is mentioned in Hadith:

﴿3﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا ... ثُمَّ يُقَالُ لِي ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِي ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا ثُمَّ أُخْرِجُهُمْ مِنْ النَّارِ وَأُدْخِلُهُمْ الْجَنَّةَ ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ حَتَّى مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ. (صحيح البخاري، كتاب الرقاق، باب صفة الجنة والنار، ص 1136، الرقم: 6565)

“Hadhrat Anas (raz) narrated: The Prophet (ﷺ) said, " Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.'… then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell).” (Sahih al-Bukhari, p 1136, No. 6565)

This hadith says that Allah (ﷻ) will ask the Prophet (ﷺ) to pray and He will grant his prayer. It means that he will not have authority to give on Judgment Day too, rather he will pray to Allah and intercede before Allah and Allah will grant his prayer.

Help Must be Sought Only from Allah

Imam Ghazali (may Allah have mercy on him) says in his book ‘Qawaid al-Aqaid’:

فالله وحده هو الذی یتقرب الیه المسلم بعبادته و بخضوعه و من الله وحده یستمد المسلم العون و یطلب الهدایة. هذا هو المعنی الذی یعینه، او الذی یجب ان یعنیه المسلم کلما قرأ قول الله تعالی ﴿اِیَّاکَ نَعْبُدُ وَ اِیَّاکَ نَسْتَعِیْنُ ﴾ (قواعد العقائد للامام الغزالی، باب تقدیم ، ص 9)

“It is Allah alone whose closeness a believer seeks through his worship and submission. And, from Allah alone a believer seeks help and guidance. This is the sense conveyed by the verse:

“You alone do we worship, and from You alone do we seek help.” [1:5]

This quote as well as the verse says that one must worship only Allah and seek help only from Him. This is what Tauhid (unity of God) means.

Do these Verses and Hadiths Really Mean that We can Pray to the Prophet (ﷺ)?

The aforesaid 35 verses assert that one should pray only to Allah, but there are some verses in which the Prophet (ﷺ) was asked for something. In fact this was in the lifetime of the Prophet (ﷺ), the believers were asked to ask the Prophet (ﷺ) or on Judgment Day when the Prophet (ﷺ) will be present, a Muslim would request him to intercede or would ask him a drink from Hawdh al-Kawthar, this will be permissible.

The question is whether we are allowed to ask the Prophet (ﷺ) after his departure from this world or whether we are allowed to ask any Sahabi or saint? I came across no verse or hadith, all such verses or hadiths are related to his lifetime or they are related to the Judgment Day when the requester will be present in front of him.

Such verses are as follows:

﴿1﴾ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا [النساء 4:64]

"Had they, after having wronged themselves, come to you and sought forgiveness from Allah, and had the Messenger prayed for their forgiveness, they would certainly have found Allah Most-Relenting, Very-Merciful." [4:64]

The Muslims were urged in this verse to request the Prophet (ﷺ) for seeking forgiveness from Allah, this implies that we can request him, but this was in his lifetime and it is permissible unanimously.

﴿2﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ [المائدة 5:55]

"Your only friend is Allah, then His Messenger and those who believe, who establish Salah and pay Zakah and bow before Allah." [5:55]

Some people argue with this verse as well that according to this verse the Prophet (ﷺ) is friend and helper, similarly those who perform Salah are helpers; therefore we can ask for their help.

But it is explained in Tafseer, this verse was revealed when Hadhrat Abdullah bin Salam (may Allah be pleased with him) and his colleagues embraced Islam, their kin and friends severed their relations with the, then Allah (ﷻ) consoled them that the Messenger (ﷺ) and the believers will take their side. This was during the life of the Prophet (ﷺ); therefore seeking help from him after demise is not established.

﴿3﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ [التوبة 9:71]

"The believers, male and female, are friends to each other. They bid virtue and forbid vice" [9:71]

Some people argue with this verse that believing men and women are helpers of each other; therefore they can be asked even after death, thus one can ask a wali (saint) as well.

But this verse does not apply to ask those already died, rather one can ask them if they are alive, this is the reason that the verse mention that believers enjoin each other for good and forbid each other for bad; therefore seeking help from the saints will not be established by this verse, as this sense is against the aforementioned 35 verses.

﴿4﴾ قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي. (صحيح البخاري، كتاب العلم، باب من يرد الله به خيرا يفقهه فى الدين، ص 17، رقم 71)

Hadhrat Muawiya (raz) narrated: “I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (Sahih al-Bukhari, Kitab al-Ilm, p. 17, No. 71)

Some people argue that the Prophet (ﷺ) is Qasim (distributor); therefore one can ask him. But having looked the complete hadith, it is revealed that understanding is given by Allah; therefore it must be sought from Him, but the knowledge of the Qur’an, Hadith and religion which Allah has given to me (the Prophet ﷺ) I explain it to you and distribute it among you. This is the reason that Imam Bukhari entitled it with: ‘Understanding of Religion’. Secondly, this was during his life time, the hadith does not mention that he still distributes after his demise.

Polytheists Believe that Their Deities Help Them

The polytheists believe that the souls of their dead saints stroll around and they come to their help as they are authorized to help the needy. Therefore, they, on one hand, believe in One God, but on the other hand, they believe in deities to seek their help, they install their statues, worship them and call them for help.

Allah (ﷻ) declared in 35 verses that none is authorized to help, rather it is only Me who helps; therefore it is *shirk* to seek help from

one other than Allah regarding livelihood, cure, children, marriage, business all matters. The Prophet (ﷺ) was raised to uproot this kind of *shirk,* therefore ponder upon these verses again deeply.

There are so many verses regarding this belief, but I skipped their mention.

There must be a clear verse or authentic Hadith that proves that Allah has given authority to someone, so you should seek help from him after his death. Such a proof can never be presented from the Qur'an and Hadith.

These are total 35 verses and 4 Hadiths, the details of which have been presented before you.

12 – Waseelah (Seeking Intermediation)

Waseelah (seeking intermediation) is a much-debated subject, there are different groups who propound their proofs. The details are as follows:

We shall present 4 verses and 10 hadiths regarding this belief.

Waseelah is of Five Types

(1) To supplicate only Allah, but with the intermediation e.g. O Allah, accept my supplication owing to the Prophet (ﷺ), this is permissible, but one should not make it a habit, as this is mentioned only in some hadiths, but the rest of the supplications in the Qur'an and Hadith make no mention of any intermediation, rather made directly from Allah.

(2) To do any righteous deed and make it a *waseelah* for one's elevation. This is required and it was encouraged in the Qur'an.

(3) To request any alive person to pray for him, or for fulfilment of any need. This is alright and in many hadiths the Companions have requested the Prophet (ﷺ) to supplicate for them.

(4) Apart from requesting an alive person to pray, requesting a dead whether a prophet or wali, to supplicate. This is not established by any verse or hadith. Rather, the hadith says that all actions of a man come to an end with death, and supplication is also an action; therefore they may not supplicate after death.

The other point is that whether the dead hear or not, this is disputed. So how can he be asked to supplicate? Therefore, this is not permissible.

(5) To supplicate someone else other than Allah e.g. O Prophet, accept our prayer, this is not permissible; since this is calling someone other than Allah and which is unlawful.

The proofs and references of these five points shall be presented in next lines.

To Supplicate only Allah but with Waseelah

It is permissible to supplicate only Allah with someone's *waseelah.* But since only few hadiths mention *waseelah* and the rest hundreds of hadiths make no mention of waseelah.

(1) First method of waseelah is to pray for example: O Allah, accept my supplication owing to the Prophet (ﷺ), this is permissible, but one should not make it a habit, as this is mentioned only in some hadiths, but the rest of the supplications in the Qur'an and Hadith make no mention of waseelah; therefore it is preferable to supplicate with the Duas mentioned in the Qur'an and Hadith.

The first type of waseelah is to supplicate Allah saying for example: O Allah, accept this supplication with the waseelah of so and so person, this is permissible and but one should make it a habit.

The hadiths related to this type of waseelah are as follows:

﴿1﴾ عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلاً، ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صلى الله عليه وسلم ..... قَالَ فَادْعُهُ. قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيَدْعُوَ بِهَذَا الدُّعَاءِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ ". (سنن الترمذي، كتاب الدعوات، ص 816، رقم 3578؛ ابن ماجة، باب ما جاء في صلوة الحاجة، ص 197، رقم 1385)

Hadhrat `Uthman bin Hunaif narrated that a blind man came to the Prophet (ﷺ)…… He said: "So he ordered him to perform Wudhu' and to make his Wudhu' complete, and to supplicate with this supplication: 'O Allah, I ask You and turn towards You by Your Prophet Muhammad (ﷺ), the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allah so accept his intercession for me." (Sunan al-Tirmidhi, Kitab al-Dawaat, p. 816, No. 3578; Ibn Majah, Bab ma ja'a fi Salat al-Hajajh, p. 197, No. 1385)

In this hadith, the prayer was made to Allah, but with the intermediation (waseelah) of the Prophet (ﷺ), this is permissible.

﴿2﴾ عن عمر بن الخطاب قال قال رسول الله ﷺ لما اقترف آدم الخطيئة قال يا رب اسألك بحق محمد لما غفرت لی، فقال الله یا آدم و کیف عرفت محمدا و لم أخلقه؟ قال یا رب لانک لما خلقتنی بیدک و نفخت فی روحک رفعت رأسی فرأیت علی قوائم العرش مکتوبا لا اله الا الله محمد رسول الله فعلمت انک لم تضف الی اسمک الا احب الخلق الیک فقال الله: صدقت یا آدم انه لاحب الخلق الی ادعنی بحقه فقد غفرت لک و لو لا محمد ما خلقتک. (المستدرک للحاکم، کتاب توارخ المتقدمین من الانبیاء و المرسلیین، باب و من کتاب آیات رسول الله ﷺ التی هی دلائل النبوة، ج 2، ص 672، رقم 4228)

It is narrated on the authority of Hadhrat Umar ibn al-Khattab (raz), he said: The Messenger of Allah (ﷺ) said: "When Adam (peace and blessings of Allah be upon him) made a mistake, he said: O Allah, I ask you to forgive me for my wrongdoing by virtue of Muhammad. Allah asked him: How did you recognize him? Adam (peace be upon him) said: O Allah, when You created me with Your own hand and blew life into me, I raised my head and saw on the Throne it was written: *La Ilaha Illallah Muhammad Rasoolu-Allah*. So I understood that you should have with your name the one who is most beloved to you among the creatures, then Allah said Adam! You are right, he is the most beloved of all creatures to me, you prayed to me in his behalf, so I forgave you, if it were not for Muhammad, I would not have created you." (Al-Mustadrak by al-Haakim, Book of the History of the Prophets, v. 2, p. 672, No. 4228)

﴿3﴾ عن عباس كانت يهود خيبر تقاتل غطفان فكلما التقوا هزمت يهود خيبر فعاذت اليهود بهذ الدعاء: اللهم إنا نسئلک بحق محمد النبي الأمي الذي و عدتنا أن تخرجه لنا في آخر الزمان.
(المستدرک للحاکم، باب بسم الله الرحمن الرحیم من سورة ، ج 2، ص 289، رقم 3042)

"Hadhrat Abbas (may Allah be pleased with him) says that the Jews of Khyber used to fight the Ghatfan tribe, and it used to happen that whenever there was a confrontation, the Jews of Khyber would be defeated. the Jews prayed with this supplication: We ask you on behalf of Muhammad whom you have promised us that you will send him to us in the last days." (Al-Mustadrak by al-Haakim, Book of the History of the Prophets, v. 2, p. 672, No. 4228)

Rather it is also established that the Sahaba would pray by the waseelah of a Sahabi, as it is mentioned in a hadith:

﴿4﴾ عَنْ أَنَسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ. (صحيح البخاري، باب سؤال الناس الإمام الاستسقاء إذا قحطوا، ص 162، رقم 1010)

Hadhrat Anas (raz) narrated: "Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain." And so it would rain." (Sahih al-Bukhari, p. 162, No. 1010)

This statement of a Sahabi confirms that they used to pray Allah by the waseelah of the Prophet (ﷺ) and after him they prayed by the waseelah of his uncle Hadhrat Abbas (may Allah be pleased with him).

It is noteworthy that the Sahaba prayed by the waseelah of Hadhrat Abbas (raz) who was alive and did not pray with the waseelah of the Prophet (ﷺ) who was no more.

﴿5﴾ أوس بن عبد الله قال قحط أهل المدينة قحطا شديدا فشكوا إلى عائشة فقالت انظروا قبر النبي صلى الله عليه وسلم فاجعلوا منه كوى إلى السماء حتى لا يكون بينه وبين السماء سقف قال ففعلوا فمطرنا مطرا حتى نبت العشب. (سنن الدارمي، باب ما أكرم الله نبيه بعد موته، ج 1، ص 227، رقم 93)

Hadhrat Aws bin 'Abdullah said: The people of Medina were in the grip of a severe famine. They complained to Hadhrat 'Ayishah (about their terrible condition). She told them to go towards the Prophet's grave and open a window in the direction of the sky so that there is no curtain between the sky and the grave. The narrator says they did so. Then it started raining heavily; even the lush green grass sprang up." (Sunan al-Darmi, Bab Ma Akram Allah Nabiyahu Baad Motihi, v. 1, p. 227, No. 93)

This is a statement of a Sahabi which mentions that it rained when the whole in the grave of the Prophet (ﷺ) was opened, this also indicate permissibility of waseelah.

﴿7﴾ عن مالك الدار - وكان خازن عمر على الطعام - قال "أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال: يا رسول الله استسق لأمتك فإنهم قد هلكوا، فأتى الرجل في المنام فقيل له: ائت عمر فأقرئه السلام و أخبره أنكم مسقيون. (مصنف ابن أابي شيبة، باب ما ذكر في فضل عمر بن الخطاب، ج 6، ص 359، رقم 31993/32002)

Malik al-Dar, the treasurer of Hadhrat Umar (raz), said: “The people were gripped by famine during the tenure of 'Umar (Ibn al-Khattab). Then a man walked up to the Prophet's grave and said, "O Messenger of Allah, please ask for rain from Allah for your Ummah who is in dire straits." Then he saw a dream in which he was asked to go to Umar and say *salam* to him and inform him that it will rain for you.” (Musannaf Ibn Abi Shaybah, v. 6, p. 359, No. 32002/31993)

This is also action of a Sahabi who requested him to pray for rain.

These 2 hadiths and 4 actions of Sahaba establish that pray Allah by the waseelah of someone is permissible as this is confirmed by the hadiths. But since most of the supplications in the Qur’an and Hadith are without waseelah, therefore it is preferable to supplicate Allah directly, however praying with waseelah sometimes is permissible as the hadiths mentioned above made prayer with waseelah occasionally.

Making Waseelah of Righteous Deed

The second type is to do any righteous deed and make it a *waseelah* for one’s elevation. This is required and it has been encouraged in the Qur’an.

﴿1﴾ يَا أَيُّهَا الَّذِينَ آَمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ [المائدة 5:35]

“O you who believe, fear Allah and seek *waseelah* (means) of nearness to Him.” [5:35]

Waseelah here means every good deed that brings Allah’s pleasure. This verse asks believers to do good deeds to please Allah and make is a means for being close to Him.

Some people have tried to prove that this invites to seek waseelah of righteous people. Rather, some even started praying to the saints instead.

This verse was explained in Tafseer Ibn Abbas in this way:

“Seek *waseelah* (means) of nearness to Him i.e. elevated status, seek His closeness through good deeds. The other commentaries of the Qur’an also mention similar things. Therefore, seeking help from awliya can never be established. Yes, the abovementioned two hadiths permit only to pray Allah through the waseelah of someone in this way: O Allah, accept my prayer by the waseelah of so and so. It is to be noted that the supplication will be made to Allah alone, though there will be waseelah of any prophet or wali.

The second verse is:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ [الإسراء 17:57]

“Those whom they invoke, do themselves seek the means (waseelah) of access to their Lord as to which of them becomes the closest.” [17:57]

In this verse, Allah (ﷻ) warned the polytheists of Makkah upon their worship of the angels and the jinn with a belief that they would grant them salvation or help, this is sheer misconception; since the angels and the jinn themselves depend on Allah and do righteous deeds to seek closeness of Allah; so when they are themselves needy then what can they give to their others. Therefore, the polytheists of Makkah were urged to invoke only Allah.

This verse was explained in Tafseer Ibn Abbas in the following words:

“They seek closeness of their Lord with their good deeds” i.e. the angels and jinn whom they worship they themselves seek closeness of their Lord, then how would they give to others?

Therefore, also this verse does not establish the claim of seeking help from the awliya, and if someone tries to prove, it will be sheer ignorance.

Requesting an Alive Person for Supplication is Permissible

(3) The third type is to request any alive person to pray, or to ask him to fulfil a need, or supplicate Allah by his waseelah is permissible. The Qur'an says:

﴾3﴿ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا [النساء 4:64]

"Had they, after having wronged themselves, come to you and sought forgiveness from Allah, and had the Messenger prayed for their forgiveness, they would certainly have found Allah Most-Relenting, Very-Merciful." [4:64]

This verse tells that requesting an alive person to pray is permissible.

﴾4﴿ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ [الأنفال 8:33]

"And Allah was not to send scourge upon them while you (O Prophet), were in their midst" [8:33]

This verse implies that the existence of a righteous person causes some advantages.

So it is permissible to request an alive person to pray to Allah, as the hadiths say:

﴾7﴿ عن عبد الله بن عمر بن العاص أنه سمع النبى ﷺ يقول: ثم سلوا لي الوسيلة فإنها منزلة فى الجنة لا تنبغى إلا عبد من عباد الله وأرجوا أن أكون أنا هو. (صحيح مسلم، كتاب الصلاة، باب استحباب القول مثل ما يقول المؤذن، ثم يصلي على النبي ﷺ ثم يسأل الله له الوسيلة، ص 163، رقم 384، رقم 849)

It is reported on the authority of Hadhrat 'Abdullah ibn' Amar ibn al-'Aas (raz), he heard the Prophet (ﷺ) saying: "Then ask with my waseelah (intermediation), because this is a status in Paradise which is for one of the servants of Allah, and I hope that I will possess it." (Sahih Muslim, Kitab al-Salat, p. 163, No. 384/849)

﴿8﴾ عن عمر أنه استأذن النبى ﷺ في العمرة فقال أي أخي اشركنا في دعائك و لا تنسانا. (الترمذى، كتاب الدعوات، ص 812، رقم 3562)

Hadhrat Umar (raz) asked the Holy Prophet (ﷺ) for permission to perform Umrah, so the Holy Prophet (ﷺ) said, "My brother! Remember me in your prayers, and do not forget me." (Tirmidhi, Kitab al-Dawaat, p. 812, No. 3562)

According to these two hadiths, the Prophet (ﷺ) asked one of his followers to pray; therefore it is permissible.

﴿9﴾ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَذْكُرُ أَنَّ رَجُلاً، دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ باب كَانَ وُجَاهَ الْمِنْبَرِ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا. قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ. (صحيح البخاري، كتاب الاستسقاء، باب الاستسقاء في المسجد الجامع، ص 162، رقم 1013)

Narrated Sharik bin `Abdullah bin Abi Namir that he heard Hadhrat Anas bin Malik (raz) saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Messenger (ﷺ) was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' "Anas added, "Allah's Messenger (ﷺ) raised both his hands."

In this hadith, the Prophet (ﷺ) was requested to pray during his lifetime.

Waseelah of an Alive Person is Established by Sahaba

﴿10﴾ ◌نْ أَنَسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ .رضى الله عنه .كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ. (صحيح البخاري، باب سؤال الناس الإمام الاستسقاء إذا قحطوا، ص 162، رقم 1010)

Hadhrat Anas (raz) narrated: "Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our

Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain." And so it would rain.” (Sahih al-Bukhari, p. 162, No. 1010)

This hadith says that the Companions used to seek waseelah of the Prophet (ﷺ) while he was alive and after his departure they sought waseelah of his uncle Hadhrat Abbas (may Allah be pleased with him). So this is proved that the Companions sought waseelah of an alive person and prayed Allah with his waseelah.

All the hadiths mentioned above clearly explain that the prayer was made to Allah alone, a human being was asked to fulfil the need, rather they supplicated directly to Allah through someone’s waseelah.

Therefore, it is sternly prohibited to pray to any dead person to fulfil so and so need, to cure the ill, to give children or to send rain.

Atrocities of Mujawirs

These hadiths establish that it is permissible to pray occasionally through the waseelah of anyone. But it is pity that *mujawirs* (custodians of shrines) misguide people just to earn bread, fetch money and win name and fame. They misuse this permissibility and boast of the *karamat* (supernatural occurrences) of the saints and receive huge sum of money under the cover of fulfilling needs of people. They fabricate virtues and merits so that people visit them time and again. Rather, they sometimes get people stuck into so many nonsense activities and especially women fall prey to them; therefore this needs extra caution.

We have presented 4 verses and 10 hadiths regarding this belief, the details of which you studied.

13 – Five Important Beliefs

Allah (ﷻ) asked the Prophet (ﷺ) to Declare that He Does not Have These Five Things

Regarding this belief, we shall present 25 verses of the Qur'an. The details are as follows:

The Five Beliefs Are:

(1) The Prophet (ﷺ) is human being.
(2) The Prophet (ﷺ) does not have authority to cause harm and benefit.
(3) The Prophet (ﷺ) does not have the knowledge of al-Ghayb (the unseen)
(4) One must not associate partner with Allah (ﷻ).
(5) We should only obey the Prophet (ﷺ) to get salvation.

Note: Some scholars have discussed beliefs in length while explaining these verses. Therefore, the experts say that scholars should keep these verses before them while explaining these beliefs.

1. The Prophet (ﷺ) was Asked to Declare He was a Human Being

The Qur'an says:

﴿1﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ [الكهف 18:110]

"Say, Surely, I am but a human being like you; it is revealed to me that your God is the One God." [18:110]

﴿2﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ [فصلت 41:6]

"Say, I am but a human being like you; it is revealed to me that your god is only One God." [41:6]

﴿3﴾ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا [الإسراء 17:93]

"Say, I proclaim the Purity of my Lord. I am nothing but human, a messenger." [17:93]

﴿4﴾ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ [إبراهيم 14:11]

"Their prophets said to them, We are no more than a human being like you," [14:11]

In these 4 verses, the Prophet (ﷺ) was asked to declare that he was but a human being.

2. The Prophet (ﷺ) was Asked to Declare He Does not Have Absolute Ilm al-Ghayb

There are 8 verses related to this belief:

﴿1﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ [النمل 27:65]

"Say, No one in the heavens and the earth has the knowledge of the Unseen except Allah. And they do not know when they will be raised again." [27:65]

﴿2﴾ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ [الأنعام 6:50]

"Say, I do not say to you that I have the treasures of Allah, nor do I have the knowledge of the Unseen." [6:50]

﴿3﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ [هود 11:31]

"And I do not say to you that I have the treasures of Allah, nor that I have the knowledge of the unseen" [11:31]

﴿4﴾ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ [يونس 10:20]

"Say, The Unseen is only for Allah. So, wait. I am waiting with you." [10:20]

﴾5﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ [الأعراف 7:187]

"They ask you about the Hour (i.e. the Doomsday), .When is it due to happen? Say, Its knowledge is only with my Lord. No one can unfold it except He at its time. It shall weigh heavy in the heavens and the earth. It shall not come upon you but suddenly. They ask you as if you were aware of it. Say, Its knowledge is only with Allah, but most of the people do not know." [7:187]

﴾6﴿ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ [الأحزاب33:63]

"People ask you about the Hour (i.e. the Day of Judgment). Say, Its knowledge is only with Allah." [33:63]

Whatever knowledge the Prophet (ﷺ) was given was through revelation, as the Qur'an says:

﴾7﴿ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَى إِلَيَّ مِنْ رَبِّي [الأعراف 7:203]

"Say, I only follow what is revealed to me from my Lord." [7:203]

﴾8﴿ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

In these 8 verses, the Prophet (ﷺ) was asked to declare that he did not have Ilm al-Ghayb.

3. The Prophet (ﷺ) was Asked to Declare He Does not Have Authority to Harm and Benefit

There verses related to this belief are as follows:

﴿1﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ [الأعراف 7:188]

"Say, I have no power to bring a benefit or a harm to myself, except that which Allah wills." [7:188]

﴿2﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ [يونس 10:49]

"Say, I have no power to bring a harm or a benefit to myself, except what Allah wills." [10:49]

﴿3﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا [الجن 72:21]

"Say, I possess no power to cause you any harm or bring you to a right way." [72:21]

﴿4﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا [الجن 72:22]

"Say, .No one can ever save me from Allah, and I can never find a refuge save with Him." [72:20]

﴿5﴾ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِين [الأحقاف 46:9]

"Say, I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner." [46:9]

﴿6﴾ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا [الفتح 48:11]

"Say, Then, who has power to help you in anything against Allah, if He intends to do you harm, or intends to do you good? Rather, Allah is fully aware of what you do." [48:11]

﴾7﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا [الجن 72:21]

"Say, I possess no power to cause you any harm or bring you to a right way." [72:21]

﴾8﴿ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي [يونس 10:15]

"Say, It is not possible for me to make changes in it on my own." [10:15]

In these 8 verses, the Prophet (ﷺ) was asked to declare that he has no authority to harm and benefit.

4. The Prophet (ﷺ) was Asked to Declare: I Don't Associate Partner with Allah

There verses related to this belief are as follows:

﴾1﴿ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا [الجن 72:20]

"Say, I invoke my Lord, and do not associate anyone with Him." [72:20]

﴾2﴿ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ [الرعد 13:36]

"Say, I am commanded only to worship Allah and not to ascribe partners to Him. To Him I call and to Him is my return." [13:36]

In these 2 verses, the Prophet (ﷺ) was asked to declare that he does not associate partner with Allah.

5. The Prophet (ﷺ) was Asked to Declare: Obey Me In Order to Get Salvation

There verses related to this belief are as follows:

﴿1﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ [آل عمران 3:32]

“Say, Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.” [3:32]

﴿2﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا [النور 24:54]

“Say, Obey Allah and obey the messenger. But if you turn away, then on him (the messenger) lies (the responsibility of) what he is burdened with, and on you lies (the responsibility of) what you are burdened with. And if you obey him, you will get the right path.” [24:54]

﴿3﴾ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ [آل عمران 3:31]

“Say (O Prophet): If you really love Allah, then follow me, and Allah shall love you and forgive you your sins.” [3:31]

In these 3 verses, the Prophet (ﷺ) was asked to declare to people: if you want salvation obey me.

14 – Al-Shafa'at (Intercession)

We shall quote 4 verses and 8 hadiths regarding this belief.

There shall be two types of Shafa'at (intercession) on the Judgment Day:

(1) Al-Shafa'at al-Kubra (the greatest intercession): this will be granted to the Prophet (ﷺ) only.
(2) Al-Shafa'at al-Sughra (lesser intercession): this will be granted to the Prophet (ﷺ) as well as to other prophets and pious people.

The intercession can be made only with the permission of Allah, nothing can happen without His permission, as the Qur'an says:

﴿1﴾ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [البقرة 2:255]

"Who can intercede with Him without His permission?" [2:255]

﴿2﴾ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ [يونس 10:3]

"There is no one who could intercede before Him, except after His permission. That is Allah, your Lord. So, worship Him." [10:3]

﴿3﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ [سبأ 34:23]

"Intercession before Him is of no benefit, but for the one whom He has permitted." [34:23]

﴿4﴾ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا [الزمر 39:44]

"Say, Intercession belongs entirely to Allah." [39:44]

There Are 8 Ways of Intercession on the Judgment Day

(1) Al-Shafa'at al-Kubra (the greatest intercession): this will be granted to the Prophet (ﷺ) only.

(2) A believer was ruled to be admitted to Jahannam due to his sins, now an intercession will be made for him and thus will be sent to Jannah. This type of intercession will be granted to the Prophet (ﷺ) as well as to other prophets and pious people.
(3) Some believers will be given entry into Jannah without any reckoning, by virtue of the Prophet’s intercession.
(4) By the intercession of the Prophet (ﷺ), punishment of Jahannami (person in hell) will be lessened e.g. the torment of Abu Talib will be decreased.
(5) All believers will be given entry into Jannah.
(6) Some people who committed major sins and were doomed to hell, an intercession shall be made for him and he will be given entry into Jannah.
(7) Some believers will have equal quantity of sins and virtues, an intercession will be made for them and then they will be given entry into Jannah. This intercession will be made by the Prophet (ﷺ) as well as by other prophets and pious people.
(8) An intercession will be made for those in Jannah, and thus their ranks will be elevated in the Jannah. Such intercession will be made by the Prophet (ﷺ) as well as by other prophets and pious people.

These are 8 types of intercession.

Al-Shafa’at al-Kubra (The Greatest Intercession)

On the Judgment Day, people will have to wait long for reckoning to take place and would wish the reckoning to be minimized; thus they will approach the prophets to intercede before Allah, but they will not be ready for it and will excuse. Finally, they will approach the Messenger of Allah (ﷺ) and he will intercede Allah and his intercession will be accepted by Him. This is called al-Shafa’at al-Kubra (The Greatest Intercession)

(1) The Messenger of Allah (ﷺ) will be Granted al-Shafa'at al-Kubra (the greatest intercession), as it is mentioned in Hadith:

﴿1﴾ عَنْ أَنَسٍ . رضى الله عنه . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا عِنْدَ رَبِّنَا. فَيَقُولُ لَسْتُ هُنَاكُمْ .وَيَذْكُرُ خَطِيئَتَهُ وَيَقُولُ . ائْتُوا نُوحًا ...... فَيَأْتُونِي فَأَسْتَأْذِنُ عَلَى رَبِّي ...... ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي. (صحيح البخاري، كتاب الرقاق، باب صفة الجنة والنار، ص 1136، الرقم: 6565)

Hadhrat Anas (raz) narrated that Allah's Messenger (ﷺ) said: "Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah …… 'They will come to me and I will ask my Lord's permission …… and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head…" (Sahih al-Bukhari, p 1136, No. 6565)

Other Intercessions

(2) Second intercession: A believer was ruled to be admitted to Jahannam due to his sins, now an intercession shall be interceded for him and thus he will be sent to Jannah. This type of intercession will be granted to the Prophet (ﷺ) as well as to other prophets and pious people, as this is mentioned in hadith:

﴿2﴾ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ فَأَحَلَّ حَلاَلَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ وَجَبَتْ لَهُ

النَّارُ". (سنن الترمذي، كتاب فضائل القرآن، باب ما جاء في فضل قارئ القرآن، ص 653، رقم 2905)

Hadhrat 'Ali bub Abi Talib (raz) narrated that the Messenger of Allah (ﷺ) said: "Whoever recites the Qur'an and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allah will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire." (Al-Tirmidhi, Kitab Fadhail al-Qur’an, p. 653, No. 2905)

This hadith says intercession can be made for those who were sent to Jahannam. Also common believers can make this type of intercession.

(3) Some believers will be given entry into Jannah without any reckoning, by virtue of the Prophet’s intercession, as the hadith says:

﴿3﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ". (صحيح مسلم، كتاب الإيمان، باب الدليل على دخول طوائف من المسلمين الجنة بغير حساب، ص 111، رقم 520/216)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: “Seventy thousand (persons) of my Ummah would enter Paradise without rendering an account. Upon this a person said: Messenger of Allah. pray to Allah that He make me one of them. He (the Holy Prophet) said: O Allah! make him one of them.” (Sahih Muslim, Kitab al-Iman, p. 111, No. 216/520)

(4) By the intercession of the Prophet (ﷺ), punishment of Jahannami (person in hell) will be decreased, as the hadith says:

﴿4﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.رضى الله عنه.أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم وَذُكِرَ عِنْدَهُ عَمُّهُ فَقَالَ " لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ ". (صحيح البخاري، كتاب مناقب الأنصار، باب قصة أبي طالب، ص 652، رقم 3885)

Hadhrat Abu Sa`id Al-Khudri (raz) that he heard the Prophet (ﷺ) when somebody mentioned his uncle (i.e. Abu Talib), saying, "Perhaps my intercession will be helpful to him on the Day of

Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it." (Sahih al-Bukhari, Kitab Manaqib al-Ansar, p. 652, No. 3885)

This hadith says that by virtue of the Prophet's intercession the punishment of Jahannami was decreased.

(5) All believers will be given entry into Jannah by the intercession of the Prophet (ﷺ), as the hadiths say:

﴿5﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ وَأَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعًا". (صحيح مسلم، كتاب الإيمان، باب في قول النبي ﷺ أنا أول الناس يشفع في الجنة، ص 105، رقم 483/196)

Hadhrat Anas b. Malik (raz) reported that the Messenger of Allah (ﷺ) said: "I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection)." (Sahih Muslim, Kitab al-Iman, p. 105, No. 196/483)

﴿6﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا فَيُسْتَجَابُ لَهُ فَيُؤْتَاهَا وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ". (صحيح مسلم، كتاب الإيمان، باب اختباء النبي دعوة الشفاعة لأمته، ص 106، 494/200)

Hadhrat Abu Huraira (raz) said that the Messenger of Allah (ﷺ) said: "Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would he granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection." (Sahih Muslim, Kitab al-Iman, p. 106, No. 200/494)

These two hadiths indicate that the Ummah shall be granted entry into Jannah by virtue of the Prophet's supplication.

(6) Some people who committed major sins and were doomed to hell shall be interceded, as the hadith says:

﴾7﴿ حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ.رضى الله عنهما.عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ صلى الله عليه وسلم فَيَدْخُلُونَ الْجَنَّةَ، يُسَمَّوْنَ الْجَهَنَّمِيِّينَ ". (صحيح البخاري، كتاب الرقاق، باب صفة الجنة و النار، ص 1136، رقم 6566)

Hadhrat Imran bin Husain (raz) narrated that the Prophet (ﷺ) said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people).” (Sahih al-Bukhari, Kitab al-Riqaq, p. 1136, No. 6566)

﴾8﴿ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " شَفَاعَتِي لأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي".
(أبو داؤد، كتاب السنة، باب في الشفاعة، ص 670، رقم 4739)

Hadhrat Anas ibn Malik (raz) narrated that the Prophet (ﷺ) said: “My intercession will be for those of my people who have committed major sins.” (Sunan Abu Dawud, Kitab al-Sunnah, p. 670, No. 4739)

(7) Some believers will have equal quantity of sins and virtues; an intercession shall be made for them and then they will be given entry into Jannah. Such an intercession will be made by the Prophet (ﷺ) as well as to other prophets and pious people.

(8) An intercession will be made for those in the Jannah and thus their ranks will be elevated. This type of intercession will be made by the Prophet (ﷺ) as well as by other prophets and pious people.

These were total 4 verses and 8 hadiths, the details of which were presented before you.

15 – Believing in Prophets

We shall quote 17 verses and 2 hadiths regarding this belief.

Allah (ﷻ) raised prophets to this world, according to sources, there have been sent about 1,24,000 prophets to this world. The names of some of these prophets were mentioned in the Qur'an while most of them were not.

Muslims are required to believe in all the prophets that they were true and sent in their respective times, their Shari'ah was true, but after the advent of the Prophet (ﷺ), their Shariahs were abrogated. Now, it is necessary to believe and follow the Shari'ah of Muhammad (ﷺ), it is binding to get salvation in the hereafter.

There were 6 main beliefs that were common among all prophets and they are fundamental in Islam as well: (1) belief in Allah (2) belief in prophet (3) belief in the book of Allah (4) belief in angels (5) belief in the Judgment Day (6) belief in destiny. But their other rulings of prayer etc. were different in the Shariah of the prophets.

Therefore, it is required for a Muslim to believe in the prophets that they were true prophets and their Shariah was binding in their time.

Belief in All Prophets is Required to Become a Muslim

It is one of the distinctions of Islam that demands its followers to believe in all prophets and pay respect to them.

Believing in all prophets means that they were true prophets sent by Allah and their Shariahs were true and binding for their age, but now they stay abrogated. Similarly the scripture revealed to them were sent down by Allah and were binding for their time, believing in these scriptures as true book sent by Allah is necessary, but they will not be followed after the revelation of the Qur'an, now acting upon the Qur'an is essential.

The Qur'an says:

﴿1﴾ قُلْ آَمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [آل عمران 3:84]

“Say, We believe in Allah and in what has been revealed to us and in what was revealed to Ibrahim, Isma’il, Ishaq , Ya’qub and the descendants, and in what has been given to Musa, Isa and the prophets, from their Lord: We do not differentiate between any of them; and to Him we submit ourselves.” [3:84]

This following verse asks to believe in all prophets and make no difference among them:

﴿2﴾ آَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ [البقرة 2:285]

“The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. .We make no division between any of His Messengers.” [2:285]

﴿3﴾ قُولُوا آَمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [البقرة 2:136]

“Say (O, Muslims): We believe in Allah, and in what has been revealed to us, and in what has been revealed to Ibrahim, Ismail (Ishmael), Ishaq (Isaac), Ya’qub and his children, and in what has been given to Musa and Isa (Jesus) and what has been given to the prophets from their Lord: We make no difference between any of them, and to Him we submit ourselves.” [2:136]

These verses demands Muslims to believe in all the prophets; otherwise *iman* (faith) will not be complete.

Only Some Prophets Have been Mentioned in the Qur'an by Name

It is mentioned in a hadith that Allah (ﷻ) send down around 1,24,000 prophets, out of whom about 315 were messengers. Only some of these prophets and messengers were mentioned in the Qur'an by name, as the verse says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ﴾ [غافر 40:78]

"We had sent messengers before you. Among them there are those whose history We have narrated to you, and of them there are those whose history We did not narrate to you." [40:78]

The number of the prophets is mentioned in the following hadith:

عن أبي أمامة قال كان رسول الله ﷺ في المسجد جالسا ...قال قلت يا رسول الله كم وفى عدة الانبياء؟ قال: مأةالف واربعة وعشرون ألفا، الرسل من ذالک ثلاث مأة و خمس عشر جما غفيرا. (مسند أحمد، حديث أبي أمامة الباهلي الصدي، ج 7، ص 356، رقم 22288/21785؛ الطبراني الكبير، مسند معان بن رفاعة السلامي، عن علي، ج 8، ص 217، رقم 7871)

It is narrated on the authority of Abu Umamah (raz), he said: "The Holy Prophet was sitting in the mosque ... he said, I asked, how many prophets are there? He said: One hundred and twenty-four thousand, three hundred and fifteen out of them are messengers." (Musnad Ahmad, Hadith of Abu Umamah Al-Bahli Al-Sadi, vol. 7, p. 356, No. 21785/22288; al-Tabarani al-Kabir, Musnad Mu'an bin Rufa'ah al-Salami, vo. 8, p. 217, No. 7871)

This hadith says that Allah (ﷻ) send down 1,24,000 prophets and 315 among them were messengers. The most important of them were four who were given holy books:

(1) Musa (peace be upon him)

(2) Isa (peace be upon him)

(3) Dawud (peace be upon him)

(4) Muhammad (may peace and blessing of Allah be upon him)

All Prophets Taught the Oneness of God

All the prophets taught mainly to believe in Allah, believe in prophet, believe in books of Allah, believe in angels, believe in resurrection on Judgment Day and to believe in destiny. But other rulings of their religions were somehow different e.g. prayer method and days of fasting were different. The Qur'an says:

﴿1﴾ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا [المائدة5:48]

"For each of you We have made a law and a method." [5:48]

﴿2﴾ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ [البقرة2:285]

"The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. .We make no division between any of His Messengers," [2:285]

This verse says that belief in Allah, angels and divine books was common in all prophets' religions.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ. (صحيح البخاري، كتاب أحاديث الأنبياء، باب قول الله تعالى إذ قالت الملائكة يمريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم (3:45) ص 580، رقم 3443)

Hadhrat Abu Huraira (raz) narrated that Allah's Messenger (ﷺ) said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one." (Sahih al-Bukhari, Kitab Ahadith al-Anbiya, p. 580, No. 3443)

The verse and hadith confirm that the fundamentals of all regions brought by the prophets were the same, though the other rulings were different.

It is Necessary to Believe in the Prophet (ﷺ)

Now, after the advent of the Prophet (ﷺ), it is necessary to believe in him and salvation will depend on his belief only, as the Qur'an says:

﴿6﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [آل عمران 3:19]

"Truly, the (recognized) religion in the sight of Allah is Islam." [3:19]

﴿7﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ [آل عمران 3:85]

"Whoever seeks a faith other than Islam, it will never be accepted from him." [3:85]

﴿8﴾ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا [المائدة 5:3]

"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you." [5:3]

﴿9﴾ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ [آل عمران 3:81

"Then comes to you a messenger verifying what is with you, you shall have to believe in him, and you shall have to support him." [3:81]

These verses say that accepting Islam and believing in the Prophet (ﷺ) is necessary.

﴿1﴾ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِيٌّ وَلاَ نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ

بِهِ إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ " . (صحيح مسلم، كتاب الإيمان، باب وجوب الإيمان برسالة نبينا محمد إلى جميع الناس و نسخ الملل بملته، ص 76، رقم 386/153)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: “By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.” (Sahih Muslim, Kitab al-Iman, p. 76, No. 153/386)

Giving Superiority to a Prophet over another Prophet is not Right

It is not lawful to give a prophet superiority over other in a way that causes disrespect, as the hadith says:

﴿2﴾ عَنِ ابْنِ عَبَّاسٍ، سَمِعَ عُمَرَ . رضى الله عنه . يَقُولُ عَلَى الْمِنْبَرِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ " . (صحيح البخاري، كتاب أحاديث الأنبياء، باب قول الله تعالى ﴿واذكر فى الكتاب مريم اذ انتبذت من اهلها 16:19، ص 580، رقم 3445)

Hadhrat `Umar (raz) narrates: I heard the Prophet (ﷺ) saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle." (Sahih al-Bukhari, Book of Hadiths of the Prophets, p 580, No 3445)

The hadith says that do not exxagerate about me as the Christians have exaggerated about the Prophet Isa (peace be upon him).

Four Major Books Mentioned in the Qur’an

Allah (ﷻ) revealed four major scriptures to four great prophets: the Torah to Musa (peace be upon him), Injil to Isa (peace be upon him), Zabur to Dawud (peace be upon him) and the Qur’an to the Prophet Muhammad (ﷺ).

And the Qur’an to the Prophet Muhammad (ﷺ), as the verse says:

﴿10﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى [طه 20:2]

"We did not reveal the Qur'an to you to (make you) face hardship." [20:2]

The Torah to the Prophet Musa (pbuh), as the verse says:

﴿11﴾ إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ [المائدة 5:44]

"Surely We have sent down the Torah, in which there was guidance and light" [5:44]

The Injil to the Prophet Isa (pbuh), as the verse says:

﴿12﴾ وَقَفَّيْنَا عَلَى آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ [المائدة 5:46]

"We sent Isa son of Maryam after those prophets, confirming the Torah that was (revealed) before him, and We gave him the Injil having guidance and light therein, and confirming the Torah that was (revealed) before it; a guidance and a lesson for the God-fearing. " [5:46]

The Zabur to the Prophet Dawud (pbup), as the verse says:

﴿13﴾ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا [الإسراء 17:55]

"We have certainly granted excellence to some prophets over some others, and We gave Dawud the Zabur (the Psalms)." [17:55]

﴿14﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا [النساء 4:163]

"Surely, We have revealed to you as We have revealed to Nuh and to the prophets after him; and We have revealed to Ibrahim, Isma'il,

Ishaq, Ya'qub and their children, and to Isa, Ayyub, Yunus, Harun and Sulaiman, and We have given Zabur to Dawud ." [4:163]

The verses mention that those four major books were revealed to the four great Prophets.

Other Scriptures and Divine Books

The following verse mentions some more books that were revealed by Allah:

﴾15﴿ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [آل عمران 3:84]

"Say, We believe in Allah and in what has been revealed to us and in what was revealed to Ibrahim, Isma'il, Ishaq , Yaq'ub and the descendants, and in what has been given to Musa, Isa and the prophets, from their Lord: We do not differentiate between any of them; and to Him we submit ourselves." [3:84]

﴾16﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ [المائدة 5:48]

"We have sent down to you the Book with truth, confirming the Book before it" [5:48]

﴾17﴿ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى [الأعلى 87:18-19]

"Indeed this is (written) in the earlier divine scripts, the scripts of Ibrahim and Musa." [87:1819-]

These verses mention some more divine scriptures revealed by Allah to the prophets.

These were total 17 verses and 2 hadiths, which you have gone through in detail.

16 – Blasphemy Against the Prophet (ﷺ)

We shall present 3 verses and 2 hadiths regarding this belief, the details are as follows:

The blasphemy to the Prophet (ﷺ) is of four types:

(1) To abuse the Prophet (ﷺ) openly and repeat it even after persuasions.

(2) To avoid open abuse, but use a language that implies his disrespect.

(3) A Muslim uses a somehow ambiguous word, which is considered and elaborated by some Muslims of other school as blasphemous.

(4) Some non-Muslim person of non-Muslim country acts in a way that causes blasphemy to the Prophet (ﷺ), then what should be done?

The details are as follows:

Blasphemy to the Prophet (ﷺ) is an Act Inviting Great Curse

Blasphemy of the prophet (ﷺ) is an act that invites great curse, rather abusing any prophet is an act inviting curse of Allah, it causes disbelief that deprives one of his iman (faith).

The Qur'an has emphasized to respect and obey the prophets, it says:

﴿1﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا [الأحزاب 33:57]

“Surely, those who annoy Allah and His Messenger are cursed by Allah in this world and in the Hereafter, and He has prepared for them a humiliating punishment.” [33:57]

﴾2﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ [الحجرات 49:2]

“O you who believe, do not raise your voices above the voice of the Prophet, and be not loud when speaking to him, as you are loud when speaking to one another, lest your good deeds should become void while you are not aware.” [49:2]

﴾3﴿ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا [الفتح 48:9]

“so that you (O people,) believe in Allah and His Messenger, and support him and revere him, and pronounce His (Allah‘s) purity morning and evening.” [48:9]

These verses emphasize that even minor disrespect must be avoided and all respect should be paid to him. Leave alone the disrespect of a prophet, even disrespect to a Sahabi is unlawful and is major sin.

Abusing the Prophet (ﷺ) Openly and Repeatedly

If a one abuses the Prophet (ﷺ) openly and does not stop even after negotiations then he will turn apostate and disbelievers; since believing in the Prophet is part of faith (iman) and by abusing the Prophet (ﷺ) he lost a part of the faith and thus became apostate and shall be sentenced to death.

Why I used the word ‘open abuse’?

I used the word ‘open abuse’ as I saw some books where the followers of a maslak quoted from the texts of another maslak and twisted it to be blasphemous, they propagated it so vehemently that it became popular and thus the followers of the maslak were labeled

as kafir and even those who doubt in their *kufr* were also declared kafir.

I enquired the targeted maslak and studied their books, so I came to a conclusion that they never disrespect the Prophet (ﷺ). Similarly, the author of the texts did not commit any blasphemy, rather simply he does not believe in the claims of the other maslak as they are not supported by the Qur'an and Hadith, so his opponents painted him in wrong colours and labeled him as kafir, rather they declared the kufr of those who doubt in their being kafir.

Now, you can yourself see, how different the two things are: abusing the Prophet (ﷺ) and second going against a maslak of some people due to it being contrary to the Qur'an and Hadith. However, these fatwas of kufr divided a larger group of the Ummah into two parts.

Therefore, I am conditioned it with 'open abuse and repeated attempts even after persuasions' then only such a person will be called *murtad* (apostate). One cannot be called kafir or blasphemous just by twisting his words.

In a second example, it was reported in the newspapers and television that a college student uttered some words without an intention to blaspheme or abuse the Prophet (ﷺ), but his fellows twisted his words and interpreted them as blasphemy. The student denied the claim and clarified that his intention was not to disrespect the Prophet (ﷺ), but his friends were not convinced and finally beat him to death. The news was taken by the media and this incident painted Muslims in bad colour. The news was in circulation in Europe for months.

Therefore, until and unless it is not proved clearly that a particular person has blasphemed or abused the Prophet (ﷺ) intentionally, he should not be called kafir. As hasty judgment causes disturbance and divides Muslims into groups.

In a third example, the follower a *maslak* pays all due respect to the Ahl al-Bait (family of the Prophet - ﷺ), regards their love a part of belief and does not allow even slightest disrespect to them. But the followers of other *maslak* think about the other that he does not has

respect as much they have or he does not believe about the Ahl al-Bait in a way which they believe; therefore they call him kafir, opponent of Ahl al-Bait and do not offer salah behind him.

So by much accusations will one may not be called *murtad* (apostate) and liable to punishment. Rather, it is necessary to establish that he abuses the Prophet (ﷺ) or blasphemes him intentionally and purposefully, then he will be called apostate.

I conditioned it with 'repetition even after persuasion' because sometimes a person causes disrespect unintentionally; therefore he must be convinced and persuaded first, if he agrees then alright, otherwise he will be declared *kafir*.

An Open Abuser shall be Killed

There are some hadiths in this regard:

﴿1﴾ حَدَّثَنَا ابْنُ عَبَّاسٍ، أَنَّ أَعْمَى، كَانَتْ لَهُ أُمُّ وَلَدٍ تَشْتُمُ النَّبِيَّ صلى الله عليه وسلم وَتَقَعُ فِيهِ فَيَنْهَاهَا فَلاَ تَنْتَهِي وَيَزْجُرُهَا فَلاَ تَنْزَجِرُ - قَالَ - فَلَمَّا كَانَتْ ذَاتَ لَيْلَةٍ جَعَلَتْ تَقَعُ فِي النَّبِيِّ صلى الله عليه وسلم وَتَشْتِمُهُ فَأَخَذَ الْمِغْوَلَ فَوَضَعَهُ فِي بَطْنِهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ اشْهَدُوا أَنَّ دَمَهَا هَدَرٌ ". (أبو داؤد، كتاب الحدود، باب الحكم فيمن سب النبى ﷺ، ص 613، رقم 4361)

Hadhrat Abdullah Ibn Abbas (raz) narrated: "A blind man had a slave-mother who used to abuse the Prophet (ﷺ) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (ﷺ) and abuse him. So he took a dagger, placed it on her belly …… Thereupon the Prophet (ﷺ) said: Oh be witness, no retaliation is payable for her blood." (Abu Dawud, Kitab al-Hudud, p. 613, No. 4361)

The hadith mentions that he was stopped to do so, but he did not stop, he was rebuked but did not stop. This implied that if someone repeats abuse after persuasion, then he will be declared kafir and murtad, but an ambiguous word may not turn him apostate.

﴿2﴾ عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ يَهُودِيَّةً، كَانَتْ تَشْتِمُ النَّبِيَّ صلى الله عليه وسلم وَتَقَعُ فِيهِ فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فَأَبْطَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم دَمَهَا. (أبو داؤد، كتاب الحدود، باب الحكم فيمن سب النبى ﷺ، ص 613، رقم 4362)

Hadhrat Ali ibn Abu Talib (raz) narrated: "A Jewess used to abuse the Prophet (ﷺ) and disparage him. A man strangled her till she died. The Messenger of Allah (ﷺ) declared that no recompense was payable for her blood." (Abu Dawud, Kitab al-Hudud, p. 613, No. 4362)

According to both the hadiths, the Prophet (ﷺ) allowed no blood money for the death of the abusers who were killed.

Abusing the Prophet (ﷺ) Openly will Cause one to be Kafir

By abusing the Prophet (ﷺ), one will become kafir, but there are two opinions about whether his repentance will be accepted or not?

(1) According to one opinion, if he repents, it will not be accepted and he will surely be killed. This is the opinion of majority of the Ulama.

(2) According to the other opinion, he will be give three day time to repent, if he repents it will be accepted and he will be spared. His case is like general type of apostate who is given three day time to repent.

Those who say that the repentance will not be accepted, as the text from al-Durr al-Mukhtar says:

وكل مسلم ارتد فتوبته مقبولة، الا الكافر بسب نبي من الأنبياء فانه يقتل حدا و لا تقبل توبته مطلقا ۔۔۔ومن شك فى عذابه و كفره كفر. (الدر المختار، كتاب الجهاد، باب المرتد، مطلب مهم: في حكم ساب الأنبياء، ج 6، ص 356)

"A Muslim who becomes apostate his repentance will be accepted, except one who abuses the Prophet (ﷺ) or any prophet, he will be sentenced to death and his repentance will not be accepted. It is

disbelief to have any doubt in his kufr and punishment." (Al-Durr al-Mukhtar, *Kitab al-Jihad, Bab al-Murtad*, vol 6, p 356)

So, a group of Ulama have said that the repentance of such a person will not be accepted.

Note: In next pages we shall discuss that sentencing will be made by an Islamic government after normal judicial process. Public is not entitled to punish the guilty as this will cause disturbance and this will allow the media to make fun of Muslims.

The second opinion is that an abuser of the Prophet (ﷺ) is absolutely *kafir*, but if he repents his repentance will be accepted and his life will be spared, rather he should be given some punishment and warned not to repeat it in future, as the text from al-Durr al-Mukhtar says:

ومن سب الرسول ﷺ فإنه مرتد و حكمه حكم المرتد و يفعل به ما فعل بالمرتد و هو ظاهر فى قبول توبته كما مر عن الشفاء. (الدر المختار، كتاب الجهاد، باب المرتد، مطلب مهم: في حكم ساب الأنبياء، ج 6، ص 360)

One who abuses the Prophet (ﷺ) is a murtad (apostate), his case is like other apostates and will dealt with as other apostates are dealt. It means that his repentance will be accepted, as it was quoted earlier from the book al-Shifa." (Al-Durr al-Mukhtar, *Kitab al-Jihad, Bab al-Murtad*, vol 6, p 360)

Al-Durr al-Mukhtar further reads:

و لكن صرح في آخر الشفاء بأن حكمه كالمرتد، و مفاده قبول التوبة كما لا يخفى. (الدر المختار، كتاب الجهاد، باب المرتد، مطلب مهم: في حكم ساب الأنبياء، ج 6، ص 357-359)

"The book al-Shifa says clearly that the case of an abuser is like that of an apostate and it implies that his repentance will be accepted as it is evident." (Al-Durr al-Mukhtar, *Kitab al-Jihad, Bab al-Murtad*, vol 6, pp. 357-359)

Al-Durr al-Mukhtar further reads:

قالوا و يستتاب منها فإن تاب نكل، و إن أبى قتل، فحكموا له بحكم المرتد مطلقا، و الوجه الأول أشهر و أظهره. (الدر المختار، كتاب الجهاد، باب المرتد، مطلب مهم: في حكم ساب الأنبياء، ج 6، ص 358)

"The Ulama said that the abuser will be asked to repent. If he repents, he will not be sentenced to death, but will be given stern punishment. However, if he denies to repent, then he will be sentenced to death. So, according to these Ulama, his case is like that of an apostate. But the first opinion is well-known and evident." (Al-Durr al-Mukhtar, *Kitab al-Jihad, Bab al-Murtad*, vol 6, p 358)

These three quotes say that if an abuser of the Prophet (ﷺ) repents, it will be accepted.

According to the Second Opinion, the Abuser will be Given Three Days Time to Repent

According to the Ulama who say that the repentance of an abuser of the Prophet (ﷺ) will be accepted, he will be given three days time to repent just like other types of apostate. Hadhrat Umar (may Allah be pleased with him) would assert to give three days time, as the hadith says:

﴿1﴾ لما قدم على عمر فتح تستر۔ وتستر من أرض البصرة ۔ سألهم هل من مغربة؟ قالوا رجل من المسلمين لحق بالمشركين فاخذناه، قال ما صنعتم به؟ قالوا قتلناه ،قال: قال أفلا أدخلتموه بيتا وأغلقتم عليه بابا و أطعمتموه كل يوم رغيفا ثم استبتموه ثلاثا ۔فإن تاب وإلا قتلتموه ثم قال اللهم لم أشهد ولم آمر ولم أرض إذا بلغني. (مصنف ابن أبي شيبة، ماقالوا في المرتد كم يستتاب،ج 6، ص 444، رقم 32744؛ سنن للبيهقي، باب من قال يحبس ثلاثة أيام، ج 8، ص 359، رقم 16887)

It is narrated when the news of the victory of Tastar came to Hadhrat Umar (raz), Tastar is the area of Basra, he asked, "Is there any man from the west?" People said that a Muslim man had become a polytheist, so we caught him. Umar asked, "What did you do with him?" The people said, "We killed him." He said, "Why did not you

lock him in the house, and feed him bread every day, then ask him to repent for three days. Had he done so, he would have been released, otherwise he would have been killed. Then 'Umar said, "Allah be witness. I did not order to kill him, and when I came to know the killing, I did not agree with them." (Musannaf Ibn Abi Shaybah, v. 6, p. 444, No. 32744; Sunan Al-Bayhaqi, v. 8, p. 359, No. 16887)

﴿2﴾ عن علي قال يستتاب المرتد ثلاثا. (مصنف ابن أبي شيبة، ماقالوا في المرتد كم يستتاب،ج 6، ص 444، رقم 32747؛ سنن للبيهقي، باب من قال يحبس ثلاثة أيام، ج 8، ص 359، رقم 16887)

It is narrated on the authority of Hadhrat Ali (raz), he said: “the apostate will be asked to repent three times.” (Musannaf Ibn Abi Shaybah, v. 6, p. 444, No. 32747; Sunan Al-Bayhaqi, v. 8, p. 359, No. 16887)

This abovementioned statement of Sahabi says that upon killing of the apostate, Hadhrat Umar (may Allah be pleased with him) said that he neither witnessed the incidence, nor ordered and nor he is pleased with it. It implies that giving three days time is necessary. If he persists on his words, then he will be sentenced to death.

(2) Using Words that Might Cause Disrespect to the Prophet (ﷺ)

The second type is that a person does not openly abuses; rather he uses words which may lead to disrespect indirectly. So, being unclear words, which somehow might mean disrespect and somehow might not mean, or he does not intend to abuse, but he spoke the words unintentionally. Now, he will be asked to explain. If it is clear that he intended disrespect, then he will turn kafir due to blasphemy. But, if he denies disrespect, or says that he did not know that this will lead to disrespect, then he will be pardoned, but he will be warned not to use such words that may indirectly lead to disrespect.

These details were presented, because sometimes we see a suspect of blasphemy denies the claims of abuse and clarifies that neither had he committed the abuse nor did he intend it, then also common

people take the law into their hands. Such incidents cause negative reactions from the viewers.

It is also pity that some people trade in accusations and try to see each word with the optics of blasphemy and label their opponent as kafir.

(3) Using Words that are Twisted by Opponents to be Abusive

The third type is that a person, who is Muslim, uses some unclear words, which his opponents (of other *maslak*) take as blasphemy or disrespect of the Prophet (ﷺ).

So, in this case when the person is Muslim it is most probable that he did not intend disrespect; since he was taught by Islam not to disrespect the Prophet (ﷺ), the other prophets, the family of the Prophet (ﷺ) or a wali. Such words either were used ignorantly, unintentionally or the words not abusive at all and he was just misunderstood; therefore an explanation should be sought from such a person. If he explains clearly he will be considered innocent or warned if his words were somehow leading to disrespect.

Such an attitude to inter-sectarian issues will eradicate many disturbances from our society and will reduce the tensions between Muslim groups.

(4) Blasphemy to the Prophet (ﷺ) in Non-Muslim States

The fourth type is that some non-Muslim commits blasphemy in a non-Muslim state, so what should be done?

We shall describe in a bit detail that an apostate shall be sentenced with three conditions:

(1) An Islamic state is entitled to give sentence and in the absence of a Muslim authority, no sentence can be given.

(2) A competent Islamic Qadhi (judge) gives the ruling of the sentence.

(3) The sentence will be carried out under the supervision of the Qadhi.

For carrying out the sentence, the culprit will not be handed over to the public. In places where Islamic government is not in force the sentencing may not be carried out. Yes, if someone commits blasphemy in such a place, the government of the state should be demanded in the most appropriate way to punish the guilty.

If a non-Muslim resident of a non-Muslim state blasphemes the Prophet (ﷺ), it must not be taken lightly. It should be condemned and protested under the purview of the law of the country. Moreover, the government should be asked to take necessary action against the guilty so that none can dare to commit the act again.

It is not right to demand the hold of the man to give him punishment; since this will create chaos and disturbance, and such chaos may cause harm to the Muslim community. Moreover, overreacting to the incident, the media may project the Muslims as violent and tarnish their image. Therefore, the best way is to resort to protest against the guilty within the law of the state and demand punishment.

Blasphemy to the Prophet (ﷺ) is A Grave Challenge of the Time

Blasphemy of the Prophet (ﷺ) is grave issue of this time, this is causing disturbance and commotion.

While studying books, we see that the follower of a *maslak* believes in the Prophet (ﷺ) and pays all due respect to him, but he believes that the Prophet (ﷺ) was given only some Ilm al-Ghayb according to the description of the Qur'an, he does not believe in absolute Ilm al-Ghayb for the Prophet (ﷺ), similarly he does not believe that the Prophet (ﷺ) has full authority to harm and benefit as this is an attribute exclusive to Allah and the Qur'an confirms the same, now his opponents insist that he disrespected the Prophet (ﷺ) and regard him apostate and those who follow these views are also labeled with the same. Such an approach has divided the community into groups. This is sheer injustice to regard those who understand

the verses of the Qur'an in their correct perspective as abusive and apostate.

This is very unjust to call a group of Muslims *kafir* merely because they do not follow your opinion and it is more heinous to declare those who doubt in their *kufr* also as *kafir.*

In order to prove someone as blasphemous and subsequently apostate it is necessary to establish that he has openly abused the Prophet (ﷺ) and denies repenting even after persuasion, then he can be declared kafir and apostate. One cannot be declared kafir just because his opponent and has opinion against him. Some people went against this moderate path and lighted fire of hatred among the Muslims. This is the reason that their capabilities are spent in mutual disputes and spoiled due to infighting. Nowadays, the Muslims are fighting with their own brethren in many Muslim countries and destroying their own home lands.

Therefore, one should think hundred times before declaring any Muslim as kafir.

We have presented 3 verses and 2 hadiths regarding this belief.

17 – Respect for the Sahaba

We shall present 10 verses and 7 hadiths regarding this belief, the details are as follows:

Sahabi is one who saw the Prophet (ﷺ) with iman and died on iman. Respecting all the Sahaba is necessary, whosoever they may be, as they have seen the Prophet (ﷺ) with their eyes, accompanied him, extended their help to him and sacrificed to convey the message of Islam to us.

Respecting and Loving Each Sahabi is Necessary

All Sahaba must be respected as they all are companions of the Prophet (ﷺ) who helped him in all conditions. None of them must be remembered with bad words. And the disputes among them should be considered an ijtihadi issue and thus their apparent faults should not be mentioned repeatedly.

There are several Sahabi who were relatives of the Prophet (ﷺ); Hadhrat Abu Bakr (raz) and Hadhrat Umar (raz) are the fathers-in-law of him, as Hadhrat Uthman (raz) and Hadhrat Ali (raz) are his sons-in-law. As dishonouring Hadhrat Ali (raz) is not lawful, in the same way dishonouring Hadhrat Usman Ghani (raz) is not lawful.

Hadhrat Umar (raz) has one more virtue that he is also son in law of Hadhrat Ali (raz) and Hadhrat Fatimah (raz) as he married their daughter Hadhrat Umm Kulthum (raz). Therefore, it is more heinous to have any ill will towards him as he is son in law of Hadhrat Fatimah (may Allah be pleased with her).

Hadhrat Ayishah (raz) and Hadhrat Saudah (raz) are the wives of the Prophet (ﷺ) and mothers of the believers. Hadhrat Ayishah (raz) was dear to the Prophet (ﷺ) that the he took his last breath in her lap; therefore as Hadhrat Khadijah (ﷺ) is the wife of the Prophet (ﷺ) and mother of believers and no disrespect is lawful to her, in the same way Hadhrat Ayishah (raz) and Hadhrat Saudah (raz) no

disrespect is lawful to them as they are also wives of the Prophet (ﷺ) and mothers of the believers.

If someone abuses your wife it will hurt you, in the same if you abuse any wife of the Prophet (ﷺ) it will hurt the Prophet (ﷺ); therefore it is unlawful to say any ill word about them.

Muslims Should Have Much Love towards Sahaba

Here are two extracts from Al-Aqidat al-Tahawiya:

وَنُحِبُّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنْهُمْ وَلَا نَتَبَرَّأُ مِنْ أَحَدٍ مِنْهُمْ وَنُبْغِضُ مَنْ يُبْغِضُهُمْ وَبِغَيْرِ الْخَيْرِ يَذْكُرُهُمْ وَلَا نَذْكُرُهُمْ إِلَّا بِخَيْرٍ وَحُبُّهُمْ دِينٌ وَإِيمَانٌ وَإِحْسَانٌ وَبُغْضُهُمْ كُفْرٌ وَنِفَاقٌ وَطُغْيَانٌ. (العقيدة الطحاوية، رقم العقيدة 93، ص 20)

“We love the companions of the Messenger of Allah, peace and blessings be upon him. We do not exaggerate in our love for any of them, nor do we disown any of them. We hate those who hate them or who mention them without good, for we do not mention them except with good. Love for them is a part of religion, faith, and spiritual excellence, and hatred for them is unbelief, hypocrisy, and transgression.” (Al-Aqidat al-Tahawiya, Belief No. 93, p. 20)

وَمَنْ أَحْسَنَ الْقَوْلَ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ الطَّاهِرَاتِ مِنْ كُلِّ دَنَسٍ وَذُرِّيَّاتِهِ الْمُقَدَّسِينَ مِنْ كُلِّ رِجْسٍ فَقَدَ بَرِئَ مِنَ النِّفَاقِ. (العقيدة الطحاوية، رقم العقيدة 96، ص 21)

“Whoever speaks well of the companions of the Messenger of Allah, peace and blessings be upon him, and his wives, pure of any defilement, and his sanctified progeny, he is innocent of any hypocrisy.” (Al-Aqidat al-Tahawiya, Belief No. 96, p. 21)

According to this belief, we should always pay respect to Sahaba and should love them all.

What the Qur'an Says About Sahaba?

﴾1﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ [التوبة 9:100]

"As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live for ever. That is the supreme achievement." [9:100]

﴾2﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا [الفتح 48:18]

"Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them, and rewarded them with a victory, near at hand." [48:18]

﴾3﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ [البقرة 2:218]

"As for those who believed and those who migrated and carried out Jihad in the way of Allah, they hope for Allah's mercy: and Allah is Forgiving, Very-Merciful." [2:218]

﴾4﴿ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ (7) فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ [الحجرات 49:8-9]

"But Allah has endeared to you the Faith, and made it beautiful in your hearts, and made detestable to you the disbelief and sins and disobedience. Such people are rightly guided, as a grace from Allah, and as a blessing. And Allah is All-Knowing, All-Wise." [49:8-9]

This verse says that their hearts are filled with iman; therefore it is most heinous to blame any of them with kufr or sin.

﴿5﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ [آل عمران 3:155]

"Surely, those of you who turned back on the day when the two troops faced each other, Satan had but made them slip for some of their deeds. Of course, Allah has forgiven them. Certainly, Allah is Most-Forgiving, Very-Forbearing. " [3:155]

This verse says that Allah (ﷻ) forgave their mistake committed during the war; therefore it is unlawful to highlight their mistakes and abuse them.

﴿6﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ [الفتح 48:29]

"Muhammad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; you will see them bowing down in Ruku', prostrating themselves in Sajdah, seeking grace from Allah, and (His) good pleasure; their distinguishing feature is on their faces from the effect of Sajdah (prostration). This is their description in Torah; and their description in Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds. " [48:29]

This verse admires all the Sahaba; therefore none of them should be abused.

﴿7﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ [التوبة 9:117]

"Surely, Allah has relented towards the Prophet and the Emigrants (Muhajirin) and the Supporters (the Ansar) who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked, then He relented towards them. Surely, to them He is Very-Kind, Very-Merciful." [9:117]

﴿8﴾ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ [الحديد 57:10]

"Those who spent before the Conquest (of Makkah) and fought are not at par (with others). Those are much greater in rank than those who spent later and fought, though Allah has promised the good (reward) for each. Allah is well aware of what you do." [57:10]

This verse says that those who spent before the Conquest of Makkah are greater in rank than those who spent later. Hadhrat Abu Bakr (raz), Hadhrat Umar (raz) and Hadhrat Uthman (raz) were those who spent before the Conquest of Makkah; thus their rank is greater and therefore they must not be abused.

These verses mention the great merits and virtues of the Sahaba; these verses apply to all Sahaba; therefore none of them should be abused or called with bad words; this may endanger the iman. Such an attitude to Sahaba will eradicate the greatness of Sahaba from hearts and thus one will become lazy to act upon the teachings of Islam, which were transmitted through them to us; therefore, it is imperative to imbibe the greatness of Sahaba in hearts.

These Hadiths Prohibit Abusing the Sahaba

The Prophet (ﷺ) has sternly warned against abusing the Sahaba; therefore one must not abuse any Sahabi and must not call him with bad words, as the hadiths say:

﴿1﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ . رضى الله عنه . قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ ". (صحيح البخاري، كتاب فضائل النبى ﷺ، ص 617، رقم 3673؛ صحيح مسلم، باب تحريم سب الصحابة، ص 1113، رقم 6487/2540)

Hadhrat Abu Sa`id al-Khudri (raz) narrated that the Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." (Sahih al-Bukhari, Book of the Virtues of the Prophet ﷺ, p. 617, No. 3673; Sahih Muslim, p. 1113, No. 2540/6487)

﴿2﴾ عن عطا قال قال رسول الله ﷺ: من سب أصحابي فعليه لعنة الله. (مصنف بن أبي شيبة، باب ذكر الكف عن أصحاب النبي ﷺ، ج 6، ص 405، رقم 32419)

It is narrated on the authority of Ata, he said that the Messenger of Allah (ﷺ) said: “Whoever insults my Companions, may curse of Allah be upon him.” (Musannaf bin Abi Shaybah, v. 6, , p. 405, No. 32419)

This hadith (mursal) says that one who will abuse the Sahaba will be cursed by Allah.

﴿3﴾ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهَ اللَّهَ فِي أَصْحَابِي اللَّهَ اللَّهَ فِي أَصْحَابِي لاَ تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ ." (مسند الإمام أحمد، باب حديث عبد الله بن مغفل المزني، ج 6، ص 42، رقم 20026)

Hadhrat 'Abdullah bin Mughaffal (raz) narrated that the Messenger of Allah (ﷺ) said: "(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever

loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished." (Musnad Imam Ahmad, Bab Hadith Abdullah bin Mughaffal al-Muzni, vol. 6, p. 42, No. 20026)

The Prophet (ﷺ) asked his followers very heartily not to abuse the Sahaba.

﴾4﴿ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ ...... وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلاَّ مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي". (الترمذي، كتاب الإيمان، باب ما جاء في افتراق هذه الامة، ص 600، رقم 2641؛ أبو داؤد، كتاب السنة، باب شرح السنة، ص 650، رقم 4597)

Hadhrat 'Abdullah bin 'Amr raz) narrated that the Messenger of Allah (ﷺ) said: "What befell the children of Isra'il will befall my Ummah, step by step …. Indeed the children of Isra'il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." He said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions." (Al-Tirmidhi, Kitab al-Iman, p. 600, No. 2641; Abu Dawud, Kitab al-Sunnah, p. 650, No. 4597)

This hadith says that the Muslim Ummah will be divided into 73 sects and all of them shall go to Jahannam except the one who will follow in the footsteps of the Prophet (ﷺ) and the Sahaba.

﴾5﴿ سمعت عمران بن حصين يقول قال رسول الله ﷺ خير أامتي قرني ثم الذين يلونهم ، ثم الذين يلونهم. (صحيح البخاري، باب فضائل أصحاب النبي و من صحب النبي أو رأه من المسلمين فهو من أصحابه، ص 612، رقم 3650)

Hadhrat Imran bin Husayn narrated that the Messenger of Allah (ﷺ) said: “The best people of my ummah are those who are in my time,

then those who will come after it, then those who will come after it.” (Sahih Al-Bukhari, p. 612, No. 3650)

This hadith tells that the Sahaba were the best of all Ummah; therefore they must not be abused.

﴿6﴾ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَمَسُّ النَّارُ مُسْلِمًا رَآنِي أَوْ رَأَى مَنْ رَآنِي". (الترمذي، باب ما جاء في فضل من رآى النبي ﷺ و صحبه، ص 872، رقم 3858)

It is narrated from Jabir bin 'Abdullah, he said: “I heard the Prophet (ﷺ) saying: "The Fire shall not touch the Muslim who saw me, or saw one who saw me." (Al-Tirmidhi, p. 872, No. 3858)

The Disputes of Sahaba Should be Explained in Better Way

The Qur’an teaches that the disputes of Sahaba should not be highlighted, rather should be explained in a way that reduces its intensity and exhibits their unanimity, as the following verses say:

﴿9﴾ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا [الحجرات 49:9]

“If two groups of the believers fight each other, seek reconciliation between them.” [49:9]

﴿10﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ [الحجرات 49:10]

“All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy.” [49:10]

These verses asks to reconcile between two if fighting breaks out; therefore the disputes of Sahaba should be taken as *ijtihadi* mistake and we should explain them in a way that reduces the intensity of the dispute.

The Prophet's Advice Regarding Disputes of Sahaba

The Prophet (ﷺ) was informed through revelation that there shall arise dispute between the Sahaba (may Allah be pleased with them) and he gave some of those information to Hadhrat Hudhifah (may Allah be pleased with him). The Prophet (ﷺ) instructed to do two things in case of differences between Sahaba:

(1) To abide by the rightly guided caliphs
(2) To remain neutral and not to pick up sword against any of them

The following hadith urges to abide by the ways of the rightly guided caliphs:

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ وَعَظَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا بَعْدَ صَلاَةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ ... فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلاَفًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّهَا ضَلاَلَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ". (الترمذي، كتاب العلم، باب ماجاء في الأخذ بالسنة و اجتناب البدعة، ص 607، رقم 2676؛ ابن ماجة، كتاب المقدمة، باب اتباع سنة الخلفاء الراشدين المهديين، ص 6، رقم 42)

'Irbad bin Sariyah (raz) reported: "One day the Messenger of Allah (ﷺ) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: "O Prophet of Allah, this is as if it were a parting advice. So advise us"... whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast." (Al-Tirmidhi, Kitab al-'Ilm, p. 607, No. 2676; Ibn Majah, Kitab al-Muqaddimah, p. 6, No. 42)

This hadith outlines three important points:

(1) The Prophet (ﷺ) very emotionally exhorted the Sahaba as if it was his farewell speech, so the pledge taken by the Sahaba is very important.

(2) There shall occur many disputes after him and in such cases one should resort to the rightly guided caliphs.

(3) The rightly guided caliphs shall be on right path. So, those who believe only in Hadhrat Ali (may Allah be pleased with him) and leave the other three caliphs are at fault. Similarly, all the four caliphs are rightly guided, so those who regard the three caliphs as faulty are committing blunders.

The following hadith asks to remain neutral in case of disputes between Sahaba:

قال لي أهبان بن صيفي: قال لي رسول الله: يا أهبان، أما إنک إن بقيت بعدي فسترى في أصحابي اختلافا، فإن بقيت ألى ذلک اليوم فاجعل سيفک من عراجين، قال فجعلت سيفي من عراجين. (الطبرانى الكبير، مسند أهبان بن صيفي الغفاري، ج 1، ص 295، رقم 868)

Hadhrat Ahaban (raz) said: The Holy Prophet (ﷺ) said to me: O Uhban, if you live after me, you will see differences among my companions. If you live till then, then make your sword with palm branches, (i.e. do not to fight against any of the Companions with the iron sword), Hadhrat Uhban said: I have made the sword of the palm branch." (Al-Tabarani Al-Kabeer, Musnad Ahaban bin Saifi Al-Ghafari, v. 1, p. 295, No. 868)

We Should not Discuss the Disputes of Sahaba

Imam Shafi'i (rah) says:

تلک دماء طهر الله أيدينا منها فلا نلوث السنتنا بها. (شرح الفقه الأكبر، بحث في أن المعاصي تضر مرتكبها خلافا لبعض الطوائف، ص 117)

"These is blood from which Allah has saved our hands, so we should not pollute our tongues with it." (Sharh al-Fiqh al-Akbar, p 117)

Imam Ahmad (rah) says:

وسئل أحمد عن أمر علي و عائشة فقال تلك أمة قد خلت لها ما كسبت و لكم ما كسبتم و لا تسئلون عما كانوا يعملون. (شرح الفقه الأكبر، بحث في أن المعاصي تضر مرتكبها خلافا لبعض الطوائف، ص 117)

"Imam Ahmad was asked regarding the differences of Hadhrat Ali (raz) and Hadhrat Ayishah (raz), so he said: "Those were a people who have passed away, for them is what they earned, and for you is what you earned, and you shall not be questioned as to what they have been doing." (Sharh al-Fiqh al-Akbar, p 117)

Both the imams said that the disputes between Sahaba were due to ijtihadi mistakes; therefore we should not poke our noses into them. Both the imams followed the abovementioned hadith and we should also do the same.

The Ten Sahaba Who Were Given Glad Tiding of the Jannah

There are ten Sahaba who were given glad tiding of Jannah in this world. It is strange that some people abuse Hadhrat Abu Bakr (raz), Hadhrat Umar (raz) and Hadhrat Uthman (raz) etc. even in spite of such hadiths:

﴿7﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ " (الترمذي، باب مناقب عبد الرحمن بن عوف، ص 851، رقم 3747)

Hadhrat 'Abdur-Rahman bin 'Awf (raz) narrated that the Messenger of Allah (ﷺ) said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise." (Al-Tirmidhi, Manaqib Abdul Rahman Ibn Awf, p. 851, No. 3747)

These were ten Sahaba who were given glad tiding of Jannah in this world itself. May Allah give us their company in Jannah!

So, these were total 10 verses and 7 hadiths in regarding this belief.

18 – Love of the Prophet’s Family is Part of Iman

We shall present 7 verses and 43 hadiths regarding this belief, the details are as follows:

Ahl al-Bait (family of the Prophet - ﷺ) includes: all his wives, Hadhrat Fatima, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them all) and shall be counted as Ahl al-Bait forever.

Similarly, it is wrong to abuse any Sahabi under the cover of love for Ahl al-Bait, especially abusing Hadhrat Ayishah, Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthman (may Allah be pleased with them all) is in no way justified.

Moreover, the disputes among them were due to ijtihadi mistakes, which is forgiven by Allah.

Hadhrat Ali (raz) and Hadhrat Hussain (raz) have great merits and virtues, but they cannot be called ‘remover of distress’ or ‘resolver of problems’, thus it is unlawful to seek help from them; since this is against the teachings of the Prophet (ﷺ).

The Prophet (ﷺ) wished not to appoint any successor by himself, rather he left it to the discretion of Sahaba themselves that they appoint the caliph with their choice. However, the Prophet (ﷺ) liked Abu Bakr (raz) to be his successor, as you shall see it in detail.

Who are Counted Among the Ahl al-Bait?

All the wives of the Prophet (ﷺ) are included in Ahl al-Bait (family of the Prophet ﷺ), the most deserving among them Hadhrat Khadijah (raz) as she is the mother of Hadhrat Fatimah (raz). Similarly, the other wives like Hadhrat Ayishah (raz), Hadhrat Hafsa (raz) and other wives are included in Ahl al-Bait. All of them share the same level of *taharat* (purity) mentioned in the verse of the Qur’an.

Later, the Prophet (ﷺ) included Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them all) among Ahl al-Bait. Thus, they also achieved the virtue mentioned in the verse 33:33.

Some people, on one hand, have unjustly excluded Hadhrat Ayishah and Hadhrat Hafsa (may Allah be pleased with them) from Ahl al-Bait and, on the other hand, consider some of the Ahl al-Bait like Hadhrat Ali even higher in status than the prophets.

Therefore, the right stand is that all the wives of the Prophet (ﷺ), Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them all) are included in Ahl al-Bait, and all of them are equal in status as members of the Family.

The wives are included in Ahl al-Bait, as the Qur'an says:

﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (32) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33) وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا [الأحزاب -33:32-34]

"O wives of the prophet, you are not like any other women, if you observe taqwa (righteousness). So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words. Remain in your homes, and do not display (your) beauty as it used to be displayed in the days of earlier ignorance; and establish Salah, and pay Zakah, and obey Allah and His messenger. Allah only intends to keep (all sorts of) filth away from you, O members of the family (of the prophet), and to make you pure through a perfect purification. And be mindful of Allah's verses and the wisdom that is recited in your homes. Surely, Allah is All-Kind, All-Aware." [33:32-34]

If you see the verse, first it was addressed to the wives of the Prophet (ﷺ), then the virtue of purification for Ahl al-Bait was mentioned, then again his wives were addressed, thus it is clear that the wives are included in Ahl al-Bait, and later the Prophet (ﷺ) included Hadhrat Fatimah (raz) and Hadhrat Ali (raz) into it.

The following hadith says that the wives of the Prophet (ﷺ) are already included in Ahl al-Bait:

﴿1﴾ عن أم سلمة قالت أنزلت هذه الآية (انما يريد الخ (33:33) ... قلت و انا معكم يا رسول الله ؟ قال و انت معنا ـ (الطبراني الكبير، مسند أم حبيبة بنت كيسان عن أم سلمة، ج 23 ، ص 357، رقم 839)

Hadhrat Umm Salma (raz) narrated: “When the verse related to purification of Ahl al-Bait [33:33] was revealed, I asked the Prophet (ﷺ): Am I with you O Messenger of Allah! He replied: “You are with us.” (Al-Tabrani al-Kabir, Musnad Umm Habibah bint Kaisan, v. 23, p. 375, Hadith No. 839)

This hadith clearly says that Hadhrat Umm Salma (raz) asked the Prophet (ﷺ) whether the wives are included in Ahl al-Bait, then the Prophet (ﷺ) replied in positive.

﴿2﴾ عَنْ أَنَسٍ . رضى الله عنه . قَالَ بُنِيَ عَلَى النَّبِيِّ صلى الله عليه وسلم بِزَيْنَبَ ابْنَةِ جَحْشٍ بِخُبْزٍ وَلَحْمٍ ... فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَانْطَلَقَ إِلَى حُجْرَةِ عَائِشَةَ فَقَالَ " السَّلاَمُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ ". فَقَالَتْ وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ بَارَكَ اللَّهُ لَكَ فَتَقَرَّى حُجَرَ نِسَائِهِ كُلِّهِنَّ، يَقُولُ لَهُنَّ كَمَا يَقُولُ لِعَائِشَةَ، وَيَقُلْنَ لَهُ كَمَا قَالَتْ عَائِشَةُ. (صحيح البخاري، كتاب التفسير، باب لا تدخلوا بيوت النبي إلا أن يؤذن لكم إلى طعام (53) ص 843، رقم 4793)

Hadhrat Anas (raz) narrated: “A banquet of bread and meat was held on the occasion of the marriage of the Prophet (ﷺ) to Zainab bint Jahsh.... The Prophet (ﷺ) left and went towards the dwelling place of Ayisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you. Then he went

to the dwelling places of all his other wives and said to them the same as he said to Ayisha and they said to him the same as Ayisha had said to him." (Sahih Al-Bukhari, Kitab Al-Tafsir, Chapter: Do not enter the house of the Prophet unless you allow me to eat (53) p. 843, No. 4793)

This hadith calls all the wives as Ahl al-Bait, this makes clear that wives are included in Ahl al-Bait and thus Hadhrat Ayishah (raz) and Hadhrat Hafsa (raz) are also included in Ahl al-Bait.

﴾3﴿ حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ، قَالَ انْطَلَقْتُ أَنَا وَحُصَيْنُ ... إِلَى زَيْدِ بْنِ أَرْقَمَ ... ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ ... ثُمَّ قَالَ " وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي " . فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ ." (صحيح مسلم، باب فضل علي بن طالب، ص 1061، رقم 6225/2408)

Hadhrat Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam … He then said: One day Allah's Messenger (ﷺ) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. … Then said: The second are the members of my household I remind you (about your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden." (Sahih Muslim, Bab Fazl Ali ibn Talib, p. 1061, No. 2408/6225)

These hadiths mention that wives of the Prophet (ﷺ) are included among Ahl al-Bait and therefore the virtue of purification is established for them.

In the following verse, the word *ahl* means wife of Musa (peace be upon him):

﴾2﴿ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا [طه 20:10]

"When he (Musa) saw a fire and said to his family (wife), Stay here. I have noticed a fire." [20:10]

It was Hadhrat Safoora, the wife of the Prophet Musa (peace be upon him); thus Ahl al-Bait will include all the wives of the Prophet (ﷺ).

The Prophet (ﷺ) Included the Family of Hadhrat Fatimah Later in Ahl al-Bait

The context of the verse indicates that the holy wives were already included among Ahl al-Bait, and then the Prophet (ﷺ) included also Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them all) among Ahl al-Bait and so they became part of Ahl al-Bait permanently, as the Hadith says:

﴿4﴾ قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ صلى الله عليه وسلم غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ { إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا} (33:33) (صحيح مسلم، باب فضائل أهل بيت النبي ﷺ، ص 1067، رقم 6261/2424؛ الترمذي، كتاب المناقب، باب مناقب أهل البيت، ص 859، رقم 3787)

Hadhrat 'A'isha (raz) reported that Allah's Apostle (ﷺ) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then recited the verse: 33:33 "Allah only intends to keep (all sorts of) filth away from you, O members of the family (of the prophet), and to make you pure through a perfect purification." (Sahih Muslim, Virtues of the Ahl al-Bait, p. 1067, No. 2424/6261; Al-Tirmidhi, Kitab al-Manaqib, Virtues of Ahl al-Bait, p. 859, No. 3787)

Generally, Ahl al-Bait (house members) means wives, and normally it does not include married daughter, son-in-law and grandsons, especially when they live separately in other house. Therefore, the

Prophet (ﷺ) covered them under his sheet and included them among Ahl al-Bait along with the wives. So, as the holy wives share the virtue of purity, in the same way they also share the same virtue. It is neither right to reduce it to lesser degree not it is correct to increase it beyond anyone else.

For example, the Holy Madinah was not holding the virtue of *Haram* (sanctuary) like Makkah, so the Prophet (ﷺ) declared it *haram* and gave it this virtue. In the same way, Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them all) were not included in Ahl al-Bait, but the Prophet (ﷺ) included them among Ahl al-Bait with Allah's command and made them have the virtue of purity according to the verse 33:33.

The hadith in which the Prophet (ﷺ) regarded Madinah as *haram* is as follows:

عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ "حُرِّمَ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ عَلَى لِسَانِي". (البخاري، كتاب فضائل المدينة، باب حرم المدينة، ص 301، رقم 1869؛ أبو داؤد، كتاب المناسک، باب في تحريم المدينة، ص 295، رقم 2037)

Hadhrat Abu Huraira (raz) narrated that the Prophet (ﷺ) said, "I have made Medina a sanctuary between its two (Harrat) mountains." (Al-Bukhari, Book of the Virtues of Medina, p. 301, No. 1869; Abu Dawud, Kitab al-Manasik, p. 295, No. 2037)

This hadith says that the Prophet (ﷺ) declared Madinah as *haram* and similarly he included Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them all) among the Ahl al-Bait, as previously they were not included. The Prophet (ﷺ) did so with Allah's command.

Loving the Ahl al-Bait is Part of Faith

We can understand the importance of Ahl al-Bait that we offer obligatory Salah five time a day and recite *Durood* therein in which send blessings and peace to the Prophet (ﷺ) as well as his family. This crystallizes the high status of the Ahl a-Bait. Similarly, whenever

we recite *Durood* we pray for the Prophet (ﷺ) as well as for his family and this shall continue till Qiyamah.

Durood Ibrahimi is as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَ ا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allah! Send blessings upon (Holy Prophet) Muhammad and upon the Progeny of (Holy Prophet) Muhammad as You sent blessings upon Ibrahim and upon the Progeny of Ibrahim; indeed, You are praiseworthy and glorious. Allahumma! Bless (Holy Prophet) Muhammad and the Progeny of (Holy Prophet) Muhammad as You blessed Ibrahim and the Progeny of Ibrahim; indeed, You are praise worthy and glorious."

At Ghadir Khum, while going back from Farewell Hajj, the Prophet (ﷺ) said thrice: be careful regarding my family and respect them.

But it is regretful that the Khawarij abused Hadhrat Ali (raz), while the others martyred Hadhrat Hussain (raz), while some abuse Hadhrat Ayishah (raz) and Hadhrat Hafsa (raz). Since he was already informed of these transgressions that were going to take place in future, therefore he emphasized to respect Ahl al-Bait thrice.

It is mentioned in hadith:

﴿5﴾ يَزِيدُ بْنُ حَيَّانَ قَالَ انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ إِلَى زَيْدِ بْنِ أَرْقَمَ ... قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعَظَ وَذَكَّرَ ثُمَّ قَالَ أَمَّا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ ثُمَّ قَالَ وَأَهْلُ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ. (مسلم، كتاب فضائل الصحابة، باب من فضائل علي بن طالب، ص 1061، رقم 6225/2408)

Hadhrat Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam … He then said: One day Allah's Messenger (ﷺ) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (about your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family." (Sahih Muslim, Bab Fazl Ali ibn Talib, p. 1061, No. 2408/6225)

In this hadith, the Prophet (ﷺ) very painfully asks the people to treat his family members with respect and love.

﴿6﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ " يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِتْرَتِي أَهْلَ بَيْتِي". (الترمذي، كتاب المناقب، باب مناقب أهل البيت، ص 859، رقم 3786؛ مسند أحمد،حديث زيد بن ثابت، ج 6، ص 232، رقم 21068)

Hadhrat Jabir bin 'Abdullah (raz) narrated: "I saw the Messenger of Allah during his Hajj, on the Day of 'Arafah. He was upon his camel Qaswa, giving a Khutbah, so he said: 'O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house.'" (Al-Tirmidhi, Book of Virtues, Chapter on the Virtues of Ahl al-Bait, p. 859, No. 3786; Ahmad's Musnad, Hadith of Zaid bin Thabit, vol.6, p. 232, No. 21068)

It says that Muslims will not go astray if they continue to hold on the Qur'an and Ahl al-Bait.

﴿7﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّونِي بِحُبِّ اللَّهِ وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي". (الترمذي، كتاب المناقب، باب مناقب أهل البيت، ص 859، رقم 3789)

Hadhrat Ibn 'Abbas (raz) narrated that the Messenger of Allah (ﷺ) said: "Love Allah for what He nourishes you with of His Blessings, love me due to the love of Allah, and love the people of my house due to love of me." (Al-Tirmidhi, Book of Virtues, Chapter on the Virtues of Ahl al-Bait, p. 859, No. 3789)

This hadith emphasizes on love for the Ahl al-Bait.

Virtues of Hadhrat Fatimah (raz)

Hadhrat Fatima (may Allah be pleased with her) is the beloved daughter of the Prophet (ﷺ) and the head of women in Jannah. The Ahl al-Sunnah wa al-Jama'at love her and respect her. They consider her love as part of faith, but do not cross the limits. Here are some virtues of her:

﴿8﴾ عن مسور بن مخرمة أن رسول الله ﷺ قال: فاطمة بضعة مني فمن أغضبها أغضبنى. (البخاري، باب منقبة فاطمة عليها السلام، ص 626، رقم 3714)

It is narrated on the authority of Hadhrat Miswar bin Makhrama that the Messenger of Allah (ﷺ) said: "Fatima is a part of me, so whoever angered her will make me angry." (Sahih al-Bukhari, Bab Manqabat Fatima Raz., p. 626, No. 3714)

﴿9﴾ عَنْ عَائِشَةَ، قَالَتْ كُنَّ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم عِنْدَهُ لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً ... فَقَالَ "يَا فَاطِمَةُ أَمَا تَرْضَىْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ " . قَالَتْ فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ". (صحيح مسلم، باب فضائل فاطمة رضي الله عنها، ص 1078، رقم 6313/2450)

Hadhrat 'A'isha (raz) reported: "We, the wives of Allah's Apostle (ﷺ), were with him (during his last illness)… and he said: Fatima, are you not pleased that you should be at the head of the believing women or the head of this Ummah? I laughed and it was that laughter which

you saw. (Sahih Muslim, Chapter on the Virtues of Fatima, may God be pleased with her, p. 1078, No. 2450/6313)

These hadiths say that Hadhrat Fatimah (may Allah be pleased with her) is the head of women in Jannah and the most beloved to the Prophet (ﷺ).

Why Hadhrat Fatimah (raz) was not Given Inheritance?

Hadhrat Abu Bakr (raz) did not give inheritance to Hadhrat Fatimah (raz); since the property of a prophet is not distributed among his heirs. This is even certified by Hadhrat Ali (raz) that the property of a prophet is not distributed; otherwise Hadhrat Ayishah (raz) and Hadhrat Hafsa (raz) also would have got the eighth part as wives of the Prophet (ﷺ); therefore there is no question to blame Hadhrat Abu Bakr (raz). Here are some hadiths:

﴿10﴾ عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ . عَلَيْهَا السَّلاَمُ . أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ صلى الله عليه وسلم فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم، تَطْلُبُ صَدَقَةَ النَّبِيِّ صلى الله عليه وسلم الَّتِي بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ، مَا تَرَكْنَا فَهْوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ. يَعْنِي مَالَ اللَّهِ. لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكَلِ ". وَإِنِّي وَاللَّهِ لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ النَّبِيِّ صلى الله عليه وسلم الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم، وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم. فَتَشَهَّدَ عَلِيٌّ، ثُمَّ قَالَ إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ. وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. (صحيح البخاري، باب مناقب قرابة رسول الله ﷺ و منقبة فاطمة عليها السلام ، ص 626، رقم 3711)

Hadhrat 'Ayisha (raz) narrated: "Fatima sent somebody to Abu Bakr asking him to give her inheritance from the Prophet (ﷺ) from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet (ﷺ) at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu

Bakr said, "Allah's Messenger (ﷺ) said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Messenger (ﷺ) used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives." (Sahih Al-Bukhari, Kitab al-Manaqib, p. 626, No. 3711)

This hadith says that the property of the Prophet (ﷺ) was not to be distributed and Hadhrat Ali (raz) also confirmed it. Among the heirs, there was Hadhrat Fatimah (raz) as daughter and Hadhrat Ayishah (raz) as wife, but Hadhrat Abu Bakr (raz) did not distribute any share of inheritance among them, not even to his daughter Ayishah.

Those who object in this matter, raise only the issue of Hadhrat Fatimah (raz), but do not raise the issue of Hadhrat Ayishah (raz) and Hadhrat Hafsa (raz).

﴿11﴾ عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقْتَسِمْ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَئُونَةِ عَامِلِي فَهْوَ صَدَقَةٌ ". (صحيح البخاري، كتاب الوصاية، باب نفقة القيم للوقف، ص 459، رقم 2776؛ صحيح مسلم، كتاب الوصية، باب ترک الوصية لمن ليس له شيء يوصي فيه، ص 717، رقم 4227/1634)

Hadhrat Abu Huraira (raz) narrated that Allah's Messenger (ﷺ) said, "My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity." (Sahih Al-Bukhari, Kitab al-Wasayah, p. 459, No. 2776; Sahih Muslim, Kitab al-Wasiyyah, p. 717, No. 1634/4227)

This hadith says that all things left by the Prophet (ﷺ) would not be distributed among heirs, rather all things would be spent as charity. Therefore, terming this issue as injustice with Hadhrat Fatimah (raz) is a blunder.

﴾12﴿ عن قَيْسِ بْنِ كَثِيرٍ... إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ (الترمذي، كتاب العلم، باب ما جاء في فضل الفقه على العبادة، ص 609، رقم 2682؛ ابن ماجة، مقدمة، باب فضل العلماء و الحث على طلب العلم، ص 34، رقم 223)

Hadhrat Qais bin Kathir (raz): ……. and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge." (Al-Tirmidhi, Kitab al-'Ilm, p. 609, No. 2682; Ibn Majah, Muqaddimah, p. 34, No. 223)

This hadith says that the things left behind by a prophet is not distributed; therefore Hadhrat Abu Bakr (raz) did not distribute it among the heirs and thus Hadhrat Fatimah (raz) did not get anything. Therefore, this is a nonissue.

Hadhrat Abu Bakr (raz) Promised to Give Grants to Ahl al-Bait

Hadhrat Abu Bakr (raz) did not distribute the inheritance among the heirs of the Prophet (ﷺ); since it cannot be distributed as per the hadith, but he promised to give more to the family of the Prophet (ﷺ) than to his family and would fulfil all their needs. Therefore, Hadhrat Abu Bakr (raz) said:

﴾13﴿ عن أبي بكر رضي الله عنه موقوفًا عليه أنه قال : ارقبوا محمدًا صلى الله عليه وسلم في أهل بيته." (البخاري، باب مناقب قرابة رسول الله ﷺ و منقبة فاطمة عليها السلام، ص 626، رقم 3713)

Hadhrat Ibn 'Umar (raz) reported that Hadhrat Abu Bakr (raz) said: "Show reverence to Messenger of Allah (ﷺ) by honouring the members of his family." (Sahih al-Bukhari, Kitab al-Manaqib p. 626, No. 3713)

Hadhrat Abu Bakr (raz) said he will pay all necessary care to the family of the Prophet (ﷺ) and you should also care them.

Hadhrat Ali (raz) Accepted Hadhrat Abu Bark (raz) as Caliph

People exaggerate the differences between Hadhrat Abu Bark (raz) and Hadhrat Ali (raz) and continue to create rift among Muslims, whereas the fact is that Hadhrat Ali (raz) took pledge of allegiance on the hand of Hadhrat Abu Bakr (raz) and accepted him which caused great satisfaction and delight to Muslims. It is narrated:

﴿14﴾ عَنْ عَائِشَةَ ... اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الأَشْهُرَ ... فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى الْمِنْبَرِ، فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ، وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلاَ إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى لَنَا فِي هَذَا الأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ. (البخاري، كتاب المغازي، باب غزوة خيبر، ص 719، رقم 4240)

Hadhrat `Ayisha (raz) narrated: … `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death) … On that `Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then `Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favoured him with. `Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in

this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr). (Al-Bukhari, Kitab Al-Maghazi, Chapter of the Khaybar Battle, page 719, No. 4240)

According to this hadith, Hadhrat Ali (raz) described the greatness of Hadhrat Abu Bakr (raz) and his virtues along with making a pledge of allegiance to him. This made all believers very happy. But, it is regretful that the unity displayed by Hadhrat Ali (raz) was projected later as an issue and the Muslim community was divided into groups.

It is written in the books of all Schools of Thoughts that after the pledge of allegiance, Hadhrat Ali (raz) neither put up any claim of governance during the reigns of all three caliphs not expressed such a desire, rather he used to cooperate with all the caliphs wholeheartedly and used to give them right suggestions in order to keep all Muslim united.

It would have been so nice if we have been also united, following the footsteps of Hadhrat Ali (raz), but regretfully we were divided into groups and lost our unity.

Virtues of Amir al-Muninin Hadhrat Ali (raz)

Amir al-Muninin Hadhrat Ali bin Abu Talib (may Allah be pleased with him) is the fourth Caliph of Islam. He is part of Ahl al-Bait i.e. the family of the Prophet (ﷺ). He possessed so many virtues, was very pious and brave. He was one of the greatest scholars. He accompanied the Prophet (ﷺ) throughout his life. He was misbehaved by the Khawarij sect and finally he was martyred by one of them in a very saddening incident.

His merits and virtues are mentioned in several hadiths, some of which are mentioned here:

﴿15﴾ قَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ "أَنْتَ مِنِّي وَأَنَا مِنْكَ". (صحيح البخاري، كتاب فضائل أصحاب النبي ﷺ، باب مناقب علي بن طالب، ص 624، رقم 3701)

Hadhrat Al-Bara bin 'Azib (raz) narrated that the Prophet (ﷺ) said to Hadhrat 'Ali (raz): "You are from me, and I am from you." (Sahih Al-Bukhari, Kitab al-Manaqib, p. 624, No. 3701)

﴿16﴾ عَنْ سَعْدٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ أَبِيهِ، قَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ " أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى ". (البخاري، كتاب فضائل أصحاب النبى ﷺ، باب مناقب علي بن طالب، ص 625، رقم 3706)

Hadhrat Sad narrated that the Prophet (ﷺ) said to Hadhrat 'Ali (raz), "Will you not be pleased from this that you are to me like Aaron was to Moses?" (Al-Bukhari, Book of the Virtues of the Companions of the Prophet, p. 625, No. 3706)

﴿17﴾ عن ابن عباس قال قال رسول الله ﷺ: أنامدينة العلم و علي بابها، فمن أراد العلم فليأت الباب. (المستدرک للحاكم، باب و أما قصة اعتزال محمد بن مسلمة، ج 3 ، ص 137، رقم 4637؛ الطبرانى الكبير، باب مجاهد عن ابن عباس، ج 11، ص 65، رقم 11061)

It is narrated on the authority of Hadhrat Ibn Abbas (raz), he said that the Messenger of Allah (ﷺ) said: "I am the city of knowledge and 'Ali is its gate. Whoever wants to acquire knowledge should come to the gate (i.e. come to Hadhrat 'Ali)." (Al-Mustadrak for Al-Hakim, Part 3, p. 137, No. 4637; Al-Tabarani Al-Kabeer, Bab Mujahid from Ibn Abbas, Part 11, p. 65, No. 11061)

This hadith says that Hadhrat Ali (raz) was a legendary scholar and indeed he was so as his book Nahj al-Balaghah establishes the same.

Exaggeration Regarding Hadhrat Ali (raz) is Dangerous

Hadhrat Ali (raz) said: two types of people will be ruined regarding myself; one due to my excessive love that they will even give me preference over prophet and second due to my excessive enmity, and these were the Khawarij. Hadhrat Ali (raz) was reported to have said:

﴿18﴾ عن أبي حبوة قال سمعت عليا يقول: يهلک في رجلان: مفرط في حبي، و مفرط في بغضي. (مصنف ابن أبي شيبة، ج 6 ،كتاب الفضائل، باب فضائل علي بن أبي طالب، ص 377، رقم 32125/32134)

It is narrated on the authority of Hadhrat Abu Habwa, he said, "I have heard from Hadhrat Ali (raz) that two kinds of people will perish about me, one who is too much in my love and the other who is too much in my enmity." (Musannaf Ibn Abi Shaybah, Part 6, Book of Virtues, Chapter of Virtues of Ali Ibn Abi Talib, p. 377, No. 32125/32134)

﴿19﴾ عن أبي سوار العدوي قال: قال على: ليحبني قوم حتى يدخل النار في حبي، و ليبغضني قوم حتى يدخلوا النار في بغضي. (مصنف ابن أبي شيبة، ج 6 ،كتاب الفضائل، باب فضائل علي بن أبي طالب، ص 377، رقم 32124/32133)

It is narrated on the authority of Abi Sawar al-Adawi, he said that Hadhrat Ali (raz) said: "Some people will love me (too much) because of which they will enter Hell, and some people will hate me too much because of which they will enter Hell." (Musannaf Ibn Abi Shaybah, Part 6, Book of Virtues, Chapter of Virtues of Ali Ibn Abi Talib, p. 377, No. 32124/32133)

This is fact that some people crossed the limit in love of Hadhrat Ali (raz), while some others crossed the limit in hatred towards him.

The Ahl al-Sunnah wa al-Jama'at follow the moderate path; they love Hadhrat Ali (raz) wholeheartedly, but they do not cross the limits and do not give him preference over the prophets. They do not have any iota of hatred towards him, rather give him much love and reverence.

Hadhrat Ali (raz) is the Wali of all Believers

Some people have tried to establish from the following hadith that Hadhrat Ali (raz) is *wali* (giver of help) and *mushkil kusha* (distress remover), but the next part of hadith (O Allah, be enemy of one who has enmity with him) denied this claim, as the word *wali* here means 'friend' and 'beloved', not *mushkil kusha* (distress remover). For details, see the discussion in this book under title: Seeking Help from other than Allah.

Some people have tried to prove from the following hadith that the Prophet (ﷺ) declared him as first Khalifa after him, but this is also true; since *wali* means ‘friend’ and the hadith means that Hadhrat Ali (raz) is friend of every believer. According to al-Munjid dictionary, *wali* means: close, beloved.

The hadith is as follows:

﴿20﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ . صلى الله عليه وسلم . فِي حَجَّتِهِ الَّتِي حَجَّ فَنَزَلَ فِي الطَّرِيقِ فَأَمَرَ الصَّلاَةَ جَامِعَةً فَأَخَذَ بِيَدِ عَلِيٍّ فَقَالَ " أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ " . قَالُوا بَلَى . قَالَ " أَلَسْتُ أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ " . قَالُوا بَلَى . قَالَ " فَهَذَا وَلِيُّ مَنْ أَنَا مَوْلاَهُ اللَّهُمَّ وَالِ مَنْ وَالاَهُ اللَّهُمَّ عَادِ مَنْ عَادَاهُ " . (ابن ماجة، فضل علي بن طالب رضي الله عنه، ص 19، رقم 116)

It was narrated that Bara' bin 'Azib said: "We returned with the Messenger of Allah from his Hajj that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of 'Ali and said: 'Am I not dearer to the believers than their own selves?' They said: 'Yes indeed.' He said: 'Am I not dearer to every believer than his own self?' They said: 'Yes indeed.' He said: 'This man is the friend of those whose master I am.' O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.'" (Ibn Majah, Fadl Ali bin Talib (raz), p. 19, No. 116)

The Prophet (ﷺ) says in this hadith: Ali is the wali of one for whom I am wali. Then said: O Allah, be friend of one who is friend of Ali and be enemy of one who is enemy of Ali.

It is to be noted that *wali* means ‘giver of help’ as well, but here it means ‘friend’. So *wali* neither means ‘giver of help’ nor ‘first caliph’ as it is evident from the words of the supplication by the Prophet.

Here is one verse of the Qur’an in which the word ‘*maula’* (which is synonym to *wali*) is used in the sense of ‘close friend’:

﴿3﴾ يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ [الدخان 44:41]

“the day when no close relation will be of any use to any close relation, nor will they be helped” [44:41]

In view of this verse, it is absolutely correct that the word *wali* is ‘close one’.

Virtues of Amir al-Muninin Hadhrat Hasan (raz) and Hadhrat Hussain (raz)

Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them) are among the members of Ahl al-Bait and are the head of youths in Jannah. They were Amir al-Muminin as well, but the Syrians martyred them and this incidence has caused fierce disputes among Muslims. I wish the varying groups reconcile with each other and get united and the Arab countries are saved from disputes.

It is to be noted that the Ahl al-Sunnah wa al-Jama’at have the stand similar to the People of Madinah; they are neither actively involved in the martyrdom of Hadhrat Hussain (raz) and Hadhrat Ali (raz) nor were they present in Karbala, and neither they approve the same, rather they regret this injustice upon them; therefore it is unfair to blame the Ahl al-Sunnah.

Their virtues and merits are mentioned in several hadiths:

﴿21﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي”. (ابن ماجة، باب فضل الحسن و الحسين ابني علي بن أبي طالب رضي الله عنه ، ص 22، رقم 143)

It was narrated that Hadhrat Abu Hurairah (raz) said: "The Messenger of Allah said: 'Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.'" (Ibn Majah, Bab Fadl Hassan and Hussein sons of Hadhrat Ali ibn Abi Talib (raz), p. 22, No. 143)

﴿22﴾ عن أسامة بن زيد عن النبي ﷺ أنه كان يأخذه و الحسن و يقول اللهم إني أحبهما فاحبهما. (البخاري، باب مناقب الحسن و الحسين رضي الله عنهما، ص 631، رقم 3747؛ صحيح مسلم، باب من فضائل الحسن و الحسين رضي الله عنهما، ص 107، رقم (6256/2421

It is narrated on the authority of Hadhrat Usama Bin Zaid (raz) that the Prophet used to take Hadhrat Hussain and Hadhrat Hassan in his arms and say, O Allah, I love them both, so you love them too." (Al-Bukhari, Chapter on the Virtues of Al-Hassan and Al-Hussain, may God be pleased with them, p. 631, No. 3747; Sahih Muslim, chapter on the Virtues of Al-Hassan and Al-Hussain, may God be pleased with them, p. 107, No. 2421/6256)

﴾23﴿ عَنْ أَبِي مُوسَى ... رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهْوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ " إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ ". (البخاري، كتاب الصلح، باب قول النبى ﷺ للحسن بن على رضي الله عنه، ص 442، رقم 2704)

Hadhrat Abu Musa narrated … "I saw Allah's Messenger (ﷺ) on the pulpit and Al-Hasan bin `Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at Al-Hasan bin `Ali saying, 'This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him." (Bukhari, Kitab al-Sulh, p. 442, No. 2704)

So, Hadhrat Hasan (raz) reconciled between two warring groups.

﴾24﴿ عن ابن عمر قال قال رسول الله ﷺ: الحسن و الحسين سيدا شباب أهل الجنة و أبو هما خير من هما. (ابن ماجة، باب فضل علي بن طالب، ص 19، رقم 118)

It is narrated on the authority of Hadhrat Ibn Umar (raz) that the Messenger of Allah (ﷺ) said: "Hassan and Hussain are the leaders of the youths in Paradise, and their father, Ali is better than both of them." (Ibn Majah, Bab Fadl Ali bin Talib, p. 19, No. 118)

﴾25﴿ عن زيد بن الأرقم قال: قال رسول الله ﷺ لعلى و فاطمة و الحسن و الحسين، أنا سلم من سالمتم و حرب لمن حاربتم. (ابن ماجة، باب فضل الحسن والحسين ابني علي بن أبي طالب قضي الله عنهم، ص 22، رقم 145)

It is narrated on the authority of Hadhrat Zayd ibn al-Arqam (raz), he said: "The Messenger of Allah (ﷺ) said to 'Ali, Fatima, Hasan and Hussain, "I will make peace with those with whom you will make

peace, and I will have war against those with whom you have a war." (Ibn Majah Sharif, Bab Fazl al-Hasan wal-Hussein Ibn Ali ibn Abi Talib, p. 22, No. 145)

It is evident that Ahl al-Sunnah wa al-Jama'at have no enmity with Hadhrat Ali, Hadhrat Fatimah, Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them), rather love and respect them; therefore blaming them of enmity is unacceptable.

Virtues of Hadhrat Khadijah (raz)

Had Hadhrat Khadijah, the mother of believers, been alive she would have been among the Ahl al-Bait and would have got the virtue of *tatheer* (purification) mentioned in the verse, as she also has been the wife of the Prophet (ﷺ). The verse of *tatheer* was revealed after her death:

﴿3﴾ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا [الأحزاب 33:33]

"Allah only intends to keep (all sorts of) filth away from you, O members of the family (of the prophet), and to make you pure through a perfect purification." [33:33]

Had she been alive at the revelation of this verse, she also would been included among the Ahl al-Bait. However, she is the mother of all believers. It is mentioned in hadith:

﴿26﴾ سمعت علي بن طالب يقول سمعت رسول الله ﷺ يقول: خير نسائها خديجة بنت خويلد، و خير نسائها مريم بنت عمران. (الترمذي، كتاب المناقب، باب فضل خديجة قضي الله عنها، ص 875، رقم 3877)

Hadhrat Ali (raz) said that he heard the Messenger of Allah (ﷺ) saying: "Khadijah ibn Khuwaylid is the best of all women, and Maryam bint Imran is the best of all the women of the Children of Israel." (Al-Tirmidhi, Kitab al-Manaqib, Bab Fadl Khadija, p. 875, No. 3877)

Hadhrat Khadijah (raz) has secured so much of virtue. She extended her support to the Prophet (ﷺ) in early days of Islam and has been a source of solace for him. May Allah grant her best rewards, Amen!

Virtues of Hadhrat Ayishah (raz)

Hadhrat Ayishah is also among the Ahl al-Bait and she also deserves respect just like other members of Ahl al-Bait. Moreover, she is beloved wife of the Prophet (ﷺ) and the mother of all believers; therefore her insult to any extent whatsoever is unlawful and forbidden.

Would anyone tolerate insult to his wife? It is unacceptable to abuse the wife of the Prophet (ﷺ) in love of his daughter and son-in-law. Had the Prophet (ﷺ) been alive, would he have allowed this insult?

If there occurred some dispute between Hadhrat Ayishah (raz) and Hadhrat Ali (raz), it can be considered an *ijtihadi* mistake, it should be ignored in order to unite the Ummah.

Here is one verse regarding Hadhrat Ayishah (raz):

﴿4﴾ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ [النور24:11]

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ [النور24:23]

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ [النور24:26]

"Those who have come up with the false imputation are a gang among you." [24:11]

"Surely, those who level a false charge against the chaste, naive and believing women are cursed in this world and the Hereafter, and for them there is a mighty punishment." [24:23]

"Vile women are for vile men, and vile men are for vile women; and good women are for good men, and good men are for good women.

Those are free from what they (the accusers) say. For them there is forgiveness, and a graceful provision.” [24:26]

In the War with Banu al-Mustalaq, Hadhrat Ayishah (raz) accidently remained behind the caravan, later she was guided by Hadhrat Safwan bin Muatal (raz) and joined the caravan. This led Abdullah bin Ubai bin Salool to accuse her of adultery. Later, Allah (ﷻ) revealed the abovementioned verses in which He described the innocence of Hadhrat Ayishah (raz). Therefore, it is a grave injustice to accuse her of such an abhorring act.

﴿27﴾ عَنْ عَائِشَةَ .رضى الله عنها . أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ " أَيْنَ أَنَا غَدًا أَيْنَ أَنَا غَدًا ". يُرِيدُ يَوْمَ عَائِشَةَ، فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا. قَالَتْ عَائِشَةُ فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ يَدُورُ عَلَىَّ فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ، وَإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي، وَخَالَطَ رِيقُهُ رِيقِي. (البخاري، كتاب المغازي، باب مرض النبي و وفاته، ص 756 ، رقم 4450)

Hadhrat `Ayisha (raz) narrated: “During his fatal ailment, Allah's Messenger (ﷺ), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Ayisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Ayisha's house till he died there. `Ayisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.” (Al-Bukhari, Kitab Al-Maghazi, Chapter of the Prophet’s Sickness and Death, p. 756, No. 4450)

Hadhrat Ayishah (raz) was so beloved to the Prophet (ﷺ) that he used to wait for his turn to spend night with her. The Prophet (ﷺ) spent his last time in her house and took his last breath in her lap.

﴿28﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ". (البخاري، كتاب فضائل أصحاب النبي ﷺ، باب فضل عائشة رضي الله عنها، ص 633، رقم 3770)

Hadhrat Anas bin Malik (raz) narrated that he heard the Prophet (ﷺ) saying, "The superiority of `Ayisha to other ladies is like the

superiority of Tharid (meal) to other kinds of food." (al-Bukhari, Book of the Virtues of the Companions of the Prophet, Bab Fadl Ayisha (raz), p. 633, No. 3770)

These hadiths describe the virtues and merits of Hadhrat Ayishah (raz).

Virtues of Hadhrat Abu Bakr (raz)

Amir al-Muminin Hadhrat Abu Bakr (raz) accompanied the Prophet (ﷺ) and extended all his support to him. He rendered great services for Islam. Due to his wisdom, thoughtfulness and bravery, the Ummah escaped division just after the departure of the Prophet (ﷺ); otherwise Muslims must have faced a situation similar to what happened during the last period of Hadhrat Ali (raz).

The virtues of Hadhrat Abu Bakr (raz) are as follows:

﴿5﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا [التوبة 9:40]

“If you do not help him, (it makes no difference to the Prophet, because) Allah has already helped him when the disbelievers expelled him, and he was the second of the two, when they were in the cave, and he was saying to his companion, .Do not grieve. Allah is surely with us.” (9:40)

This verse was revealed regarding Hadhrat Abu Bakr (raz) as he was accompanying the Prophet (ﷺ) in Thaur Cave.

It is mentioned in hadith as well:

﴿29﴾ عن البراء قال اشترى أبو بكر من عازب رحلا .....هذ الطلب قد لحقنا يا رسول الله فقال لا تحزن إن الله معنا. (البخاري، كتاب فضائل أصحاب النبى ﷺ، باب مناقب المهاجرين و فضلهم، ص 613، رقم 3653/3652)

It is narrated on the authority of Hadhrat Al-Baraa (bin Aazib – raz): “Hadhrat Abu Bakr bought a camel from Aazib ... these are the ones who are looking for us who have come near us O Messenger of Allah, so the Holy Prophet (ﷺ) said, Abu Bakr do not grieve, Allah is with

us.” (al-Bukhari, Book of the Virtues of the Companions of the Prophet, Bab Manaqib al-Muhajirin, p. 613, No. 3652/3653)

The Prophet (ﷺ) trusted his planning and company, so he chose him as his companion during his critical journey of migration to Madinah. He accomplished this task very perfectly and reached Madinah safely with the Prophet (ﷺ).

﴿6﴾ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيم [النور24:22]

“The men of grace and wealth among you should not swear against giving (their charitable gifts) to the kinsmen and the poor and to those who have migrated in the way of Allah, and they should forgive and forego. Do you not like that Allah forgives you? Allah is Most-Forgiving, Very-Merciful.” [24:22]

Hadhrat Mistah bin Uthatha (raz) was a cousin of Hadhrat Abu Bakr (raz), whom Hadhrat Abu Bakr (raz) would regularly help. He also indulged in the accusation of Hadhrat Ayishah (raz) unintentionally. So, Abu Bakr (raz) swore by Allah that he will not help him in future. Upon this, the abovementioned verse was revealed. Then, Hadhrat Abu Bakr (raz) revoked his words and continued his financial help. This is one of the virtues of Hadhrat Abu Bakr (raz) that these verses were revealed regarding him.

﴿30﴾ عن ابن عباس عن النبي ﷺ قال لو كنت متخذا خليلا لاتخذت أبا بكر و لكن أخي و صاحبي. (صحيح البخاري، باب قول النبي ﷺ لو كنت متخذا خليلا، 614، رقم 3656)

It is narrated on the authority of Hadhrat Ibn 'Abbas (raz) that the Holy Prophet (ﷺ) said: “If I make Khalil (close friend), I will make Abu Bakr my Khalil, but he is my brother and my companion.” (Sahih Al-Bukhari, p. 614, No. 3656)

﴾31﴿ عن حذيفة قال قال رسول الله ﷺ اقتدوا بالذين من بعدى ابى بكر و عمر ـ (سنن الترمذي، كتاب المناقب، باب اقتدوا بالذين من بعدي أبي بكر و عمر، ص 834، رقم 3662)

It is narrated on the authority of Hadhrat Hudhaifah (raz) that the Messenger of Allah (ﷺ) said: "Follow the two who came after me i.e. Abu Bakr and Umar. (Sunan al-Tirmidhi, Kitab al-Manaqib, p. 834, No. 3662)

﴾32﴿ عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ قُلْتُ لأَبِي أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ . قَالَ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ عُمَرُ . قَالَ ثُمَّ خَشِيتُ أَنْ أَقُولَ ثُمَّ مَنْ فَيَقُولَ عُثْمَانُ فَقُلْتُ ثُمَّ أَنْتَ يَا أَبَةِ قَالَ مَا أَنَا إِلاَّ رَجُلٌ مِنَ الْمُسْلِمِينَ. (صحيح البخاري، فضائل أصحاب النبي ﷺ ، ص 616، رقم 3671؛ أبو داؤد، باب التفضيل، ص 654، رقم 4629)

Hadhrat Muhammad b. al-Hanafiyyah (raz) said: I said to my father: Which of the people after the Messenger of Allah (ﷺ) is best? He replied: Abu Bakr. I then asked: Who comes next? He said: 'Umar. I was then afraid of asking him who came next, and he might mention 'Uthman, so I said: You came next, O my father? He said: I am only a man among the Muslims. (Sahih Al-Bukhari, Virtues of the Companions of the Prophet, p. 616, No. 3671; Abu Dawud, Bab al-Tafzil, p.654, No. 4629)

According to this narration, Hadhrat Ali (raz) admitted the virtues of Hadhrat Abu Bakr (ﷺ), then how others can deny it.

﴾33﴿ عن ابن عمر قال كنا نخير بين الناس في زمان رسول الله ﷺ فنخير أبا بكر، ثم عمر ، ثم عثمان رضي الله عنهم. (صحيح البخاري، فضل أبي بكر بعد النبي ﷺ، ص 614، رقم 3655)

It is narrated on the authority of Hadhrat Ibn 'Umar (raz), he said: "We used to compare the people as to who was better during the lifetime of Allah's Messenger (ﷺ). We used to regard Abu Bakr as the best, then `Umar, and then `Uthman." (Sahih Al-Bukhari, Fadl Abi Bakr Baad Al-Nabi, p. 614, No. 3655)

﴾34﴿ عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم لاَ نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم لاَ تَفَاضُلَ بَيْنَهُمْ . (صحيح البخاري، باب مناقب عثمان بن عفان أبي عمر القرشي، ص 622 ، رقم 3698؛ أبو داؤد، باب التفضيل، ص 654، رقم 4628)

Hadhrat Ibn ‘Umar (raz) said: “We used to say in the times of the Prophet (ﷺ): We do not compare anyone with Abu Bakr. ’Umar came next and then ‘Uthman. We then would leave (rest of) the companions of the Prophet (ﷺ) without treating any as superior to other.” (Sahih Al-Bukhari, Chapter of the Virtues of Othman bin Affan, p. 622, No. 3698; Abu Dawud, Bab al-Tafzil, page 654, No. 4628)

These hadiths say that Hadhrat Abu Bakr (raz), Hadhrat Umar (raz), Hadhrat Uthman (raz) and Hadhrat Ali (raz) used to be considered respectable respectively and the Ummah chose them *khalifah* (successors of the Prophet ﷺ) in the same order, thus they neither made any mistake nor encroached upon one’s rights.

Hadhrat Abu Bakr (raz) was Superior to all Sahaba

﴾35﴿ فحمد الله أبو بكر و أثنى عليه ......فقال عمر بل نبيعک أنت سيدنا و خيرنا و أحبنا إلى رسول الله ﷺ، فأخذ عمر بيده فبايعه و بايعه الناس. (صحيح البخاري، كتاب فضائل الصحابة، ص 616، رقم 3668)

“Abu Bakr praised Allah and chanted His glory... Umar said that we swear allegiance to you, you are our leader, you are the best among us, and you are the most beloved of the Messenger of Allah (ﷺ). So, Umar took the hand of Abu Bakr and swore allegiance to him, and the people also swore allegiance to him.” (Sahih Al-Bukhari, Book of Virtues of the Companions, p. 616, No. 3668)

In this narration, Hadhrat Umar (raz) said that Hadhrat Abu Bakr (raz) was better than us and closer to the Prophet (ﷺ); therefore he was chosen his successor (khalifah) after his departure.

Hadhrat Abu Bakr (raz) Led the Funeral Prayer of Hadhrat Fatimah (raz)

It is mentioned in a hadith with weak chain that Hadhrat Ali (raz) requested Hadhrat Abu Bakr (raz) to lead the funeral prayer of Hadhrat Fatimah (raz). This established the virtue of Hadhrat Abu Bakr (raz) that Hadhrat Ali (raz) requested him to lead the funeral prayer of Hadhrat Fatimah. As it is mentioned in a narration:

﴿36﴾ عن الشعبي أن فاطمة لما ماتت دفنها على ليلا و أخذ بضبعي أبي بكر الصديق فقدمه يعني في الصلاة عليها. (البيهقي،كتاب الجنائز، باب من قال الوالي أحق بالصلاة على الميت من الولى، ج 4، ص 46، رقم 6896)

It is narrated on the authority of al-Sha'bi: “When Hadhrat Fatima (raz) died, Hadhrat Ali (raz) buried her at night. And he took the shoulders of Hadhrat Abu Bakr (raz) and carried him forward, that is, to lead the funeral prayer of Hadhrat Fatima (raz).” (Al-Bayhaqi, Book of Funerals, p. 46, No. 6896)

Hadhrat Abu Bakr (raz) and Hadhrat Umar (raz) are Fathers–in-Law of the Prophet (ﷺ)

Hadhrat Abu Bakr (raz) and Hadhrat Umar (raz) are fathers–in-law of the Prophet (ﷺ) as their daughters were married to the Prophet (ﷺ); therefore one cannot abuse them, who will tolerate that someone abuses his father in law?

The Muslims remained undivided owing to their wise leadership. Had their reign been void of wisdom and power there would have been the disturbances in the period of Hadhrat Abu Bakr (raz) similar to those that occurred in the period of Hadhrat Ali (raz).

Virtues of Amir al-Muminin Hadhrat Umar (raz)

﴿37﴾ عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ ".

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ ﷺ "لَقَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلَّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ ". (البخاري، كتاب فضائل أصحاب النبي ﷺ، باب مناقب عمر بن الخطاب، ص 620، رقم 3689)

Hadhrat Abu Huraira (raz) narrated:

Allah's Messenger (ﷺ) said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such a persons amongst my followers, it is 'Umar."

Hadhrat Abu Huraira (raz) narrated: “The Prophet (ﷺ) said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar." (Al-Bukhari, Book of Virtues of the Companions of the Prophet ﷺ, Manaqib Umar Bin Al-Khattab, p. 620, No. 3689)

There are some more virtues which you can see under the hadiths mentioned under the title “Virtues of Hadhrat Abu Bakr (raz)”.

Hadhrat Umar (raz) is the Son–in-Law of Hadhrat Ali (raz)

One of the his virtues is that Hadhrat Umar (raz) married Hadhrat Umm Kulthum (raz), the daughter of Hadhrat Ali (raz) and Hadhrat Fatimah (raz) in 17 Hijra; therefore there is no question to abuse him as he was chosen by Hadhrat Ali (raz) as his son in law.

It is mentioned in hadith:

﴿38﴾ قَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ إِنَّ عُمَرَ بْنَ الْخَطَّابِ .رضى الله عنه .قَسَمَ مُرُوطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ الْمَدِينَةِ، فَبَقِيَ مِرْطٌ جَيِّدٌ فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذَا ابْنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي عِنْدَكَ. يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ. فَقَالَ عُمَرُ أُمُّ سَلِيطٍ أَحَقُّ. (صحيح البخاري، كتاب الجهاد و السير، باب حمل النساء القرب إلى الناس في الغزو، ص 476، رقم 2881)

Tha`laba bin Abi Malik narrated: "`Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the

believers! Give this garment to your wife, the (grand) daughter of Allah's Messenger (ﷺ)." They meant Um Kulthum, the daughter of `Ali. `Umar said, Um Salit has more right (to have it)." (Sahih Al-Bukhari, Kitab al-Jihad wa al-Siyar, p. 476, No. 2881)

This hadith says that Hadhrat Umm Kulthum (raz) was his wife.

﴿39﴾ قَالَ أَنْبَأَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ نَافِعًا ... وَوُضِعَتْ جَنَازَةُ أُمِّ كُلْثُومٍ بِنْتِ عَلِيٍّ امْرَأَةِ عُمَرَ بْنِ الْخَطَّابِ وَابْنٍ لَهَا يُقَالُ لَهُ زَيْدٌ وُضِعَا جَمِيعًا وَالإِمَامُ يَوْمَئِذٍ سَعِيدُ بْنُ الْعَاصِ. (سنن النسائي، كتاب الجنائز، باب اجتماع جنائز الرجال و النساء، ص 278، رقم 1980)

Ibn Juraij said: "I heard Nafay… And the body of Umm Kulthum bint 'Ali the wife of 'Umar bin Al-Khattab, and a son of hers called Zaid were placed together. The Imam that day was Saeed bin Al-Aas." (Sunan Al-Nasa'i, KItab al-Janayiz, p. 278, No. 1980)

This narration says that Hadhrat Umm Kulthum (raz) was the wife of Hadhrat Umar (raz) and she was married to him in 17 Hijra.

When Hadhrat Ali (raz) chose Hadhrat Umar (raz) as his son in law, then we need not make hue and cry and therefore we should not fight each other and make divisions among the Muslims.

Virtues of Amir al-Muminin Hadhrat Uthman (raz)

﴿40﴾ أَنَّ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُضْطَجِعًا فِي بَيْتِي كَاشِفًا عَنْ فَخِذَيْهِ ... ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ فَقَالَ " أَلاَ أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلاَئِكَةُ ". (صحيح مسلم، كتاب فضائل الصحابة، ص 1056، رقم 6209/2401)

Hadhrat `Ayisha (raz) reported: Allah's Messenger (ﷺ) was lying in the bed in my apartment with his thigh uncovered … then `Uthman entered and you got up and set your clothes right, so he (ﷺ) said: Should I not show modesty to one whom even the Angels show modesty." (Sahih Muslim, Book of the Virtues of the Companions, p. 1056, No. 2401/6209)

﴿41﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ . صلى الله عليه وسلم . قَالَ " لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانَ ". (ابن ماجة، كتاب المقدمة، باب فضل عثمان رضي الله عنه، ص 17، رقم 109)

It was narrated from Hadhrat Abu Hurairah (raz) that the Messenger of Allah (ﷺ) said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthman bin 'Affan." (Ibn Majah, Book of Introduction, Bab Fadl Othman (raz), p. 17, No. 109)

﴿42﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ . صلى الله عليه وسلم . لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ "يَا عُثْمَانُ هَذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ بِمِثْلِ صَدَاقِ رُقَيَّةَ عَلَى مِثْلِ صُحْبَتِهَا ". (ابن ماجة، كتاب المقدمة، رضي الله عنه، ص 18، رقم 110)

It was narrated from Hadhrat Abu Hurairah (raz) that the Prophet (ﷺ) met 'Uthman at the door of the mosque and said: "O 'Uthman! Jibril has told me that Allah married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah". (Ibn Majah, Book of Introduction, Bab Fadl Othman (raz), p. 18, No. 110)

Hadhrat Uthman (raz) Was so Close to the Prophet (ﷺ) that he Married him his Two Daughters

﴿43﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ:وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرِ ابْنَتِهِ الثَّانِيَةِ الَّتِي كَانَتْ عِنْدَ عُثْمَانَ، فَقَالَ: أَلا أَبَا أَيِّمٍ أَلا أَخَا أَيِّمٍ تَزَوَّجَهَا عُثْمَانُ، فَلَوْ كُنَّ عَشْرًا لَزَوَّجْتُهُنَّ عُثْمَانَ وَمَا زَوَّجْتُهُ إِلا بِوَحْيٍ مِنَ السَّمَاءِ، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ:يَا عُثْمَانُ، هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ عَلَى مِثْلِ صَدَاقِ رُقْيَةَ وَعَلَى مِثْلِ صُحْبَتِهَا. (المعجم الكبير للطبراني مسند أم كلثوم بنت رسول الله ﷺ، ج 22، ص 436،رقم 1063)

Hadhrat Abu Hurairah (raz) said: "The Holy Prophet (ﷺ) was standing at the grave of his second daughter who was in the marriage of Uthman. He said: Had I got ten daughters, I would have married them with 'Uthman, the marriage was made with him due to revelation from heaven. When he met Uthman at the entrance of the mosque,

he said, "O Uthman, this is Gabriel; he is reporting that Allah married you with Umm Kulthum for a dowry like that of Ruqayyah, and that you treat her as you treated Ruqayyah". (Al-Mu'jam al-Kabir by al-Tabarani, Musnad Umm Kulthum (raz), Part 22, p. 436, No. 1063)

This hadith mentions three main points:

(1) The Nikah of Hadhrat Umm Kulthum (raz) was solemnized by Allah.
(2) How close was Hadhrat Uthman (raz) to the Prophet (ﷺ) that he said: had I had ten daughters, I would love to marry them one after one with Uthman.
(3) Hadhrat Uthman (raz) was so kind with Hadhrat Ruqayya (raz), therefore the Prophet (ﷺ) said that he got Umm Kulthum (raz) married with him in a hope that she will also be treated like Ruqayya (raz).

This is mentioned with special emphasis; because some people accuse Hadhrat Uthman to mistreat the daughters of the Prophet (ﷺ). God forbid, had the situation been so, why would the Prophet (ﷺ) marry off his second daughter with him, and why would he have said: had I had ten daughters, I would love to marry them one after one with Uthman. Therefore, these are baseless blames and accusations, which must be disregarded.

We Should Love all Relatives of the Prophet (ﷺ)

We should love and respect all the relatives of the Prophet (ﷺ) who died with Islam. This was mentioned in a verse; therefore it is part of *iman* (faith) and it is not right to exclude anyone of them. The Qur'an says:

﴿7﴾ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا [الشورى 42:23]

“Say, .I do not ask you any fee for it, except the love of kinship. And whoever performs a good act, We will increase for him goodness therein.” [42:23]

Some people are of the opinion that this means only the Ahl al-Bait, but the correct opinion is that here the word ‘kinship’ is general which includes all relatives of the Prophet (ﷺ) who died as Muslims.

The Close Relatives of the Prophet (ﷺ) Whom we Should Love

- All wives of the Prophet (ﷺ), like Hadhrat Khadijah, Hadhrat Ayishah, Hadhrat Hafsah etc. (may Allah be pleased with them).
- All daughters of the Prophet (ﷺ), i.e. Hadhrat Fatimah, Hadhrat Zainab, Hadhrat Ruqayyah and Hadhrat Umm Kulthum (may Allah be pleased with them).
    - All sons of the Prophet (ﷺ), i.e. Hadhrat Ibrahim, Hadhrat Abdullah, Hadhrat Qasim (may Allah be pleased with them all).
    - Both the sons-in-law of the Prophet (ﷺ) i.e. Hadhrat Ali and Hadhrat Uthman (may Allah be pleased with them).
    - Both the grandsons of the Prophet (ﷺ) i.e. Hadhrat Hasan and Hadhrat Hussain (may Allah be pleased with them).
    - Both the fathers-in-law of the Prophet (ﷺ) i.e. Hadhrat Abu Bakr and Hadhrat Umar (may Allah be pleased with them).
      Since of all them are his kin and close relatives.

This is the case when the word ‘kin’ means the relatives of the Prophet (ﷺ) as some commentators of the Qur’an have explained; otherwise according to some others, the verse refers to the people of Makkah as the Prophet (ﷺ) is related to them, so they were asked not to oppose him, rather believe in him.

These were total 7 verses and 43 hadiths regarding this belief which were mentioned in detail.

My Teachers Taught So Much Respect!

I feel proud of my teachers who taught me:

To respect and love all prophets wholeheartedly

To respect and love all messengers wholeheartedly

To respect and love all Sahaba wholeheartedly

To respect and love all Imams wholeheartedly

To respect and love all Awliya wholeheartedly

To respect and love all heavenly scriptures wholeheartedly

Rather they taught me not to abuse the deities of the polytheists; since most probably they have been true saint or wali of their time and later people started worshipping them.

I never heard any of my teachers calling any religion with bad names. Now, when I see the world, I feel proud of my teachers.

19 – Khilafat (Succession of the Prophet ﷺ)

We shall present 0 verses and 12 hadiths regarding this belief, the details are as follows:

Khilafat is a major issue in which two groups of the Ummah are at logger's head. This issue is causing infighting among Muslims in Syria, Iran, Yemen and Libya. However, this issue existed in the period of the Sahaba. Currently, neither khilafat exists nor it is an issue, but some people needlessly cling to issue and create division among Muslims by unnecessarily raising this issue.

Muslims should keep aside such issues and get engaged in taking part in developing their country. Nowadays, the Europeans jointly discuss things and resolve their issues, but Muslims are unable to resolve their issues mutually, rather they create new issues instead.

What Islam Says Regarding Khilafat

Islam is of the opinion that none should thrust oneself as ruler rather the general opinion of the people should be taken under consideration; therefore Muslims were opted to choose their Khalifa unanimously. However, at different occasions, the Prophet (ﷺ) indicated that Hadhrat Abu Bakr (raz) is better for this position as he had management quality.

Hadhrat Ali (raz) Himself Denied to Have any Assurance Regarding Succession

It is mentioned in Hadith:

﴿1﴾ عَنْ أَبِي جُحَيْفَةَ قَالَ قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ هَلْ عِنْدَكُمْ كِتَابٌ قَالَ لَا إِلَّا كِتَابُ اللَّهِ أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ قَالَ قُلْتُ فَمَا فِي هَذِهِ الصَّحِيفَةِ قَالَ الْعَقْلُ

وَفَكَاكُ الْأَسِيرِ وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. (صحيح البخاري، باب كتابة العلم، ص 24، رقم 111)

Abu Juhaifah (rah) narrated, ‘I asked 'Ali: ‘Do you have any other Divine Revelation besides what is in the Qur’an? ’Ali said, ‘No. By Him Who made the grain split (germinate) and created the soul, we have nothing besides the Qur’an except the gift of understanding the Qur’an, which Allah gives a man, besides what is written in this manuscript. I said, ‘What is in this manuscript?’ ‘Ali said, ‘The regulations of Diyah (Blood money), the ransom for captives and the ruling that no Muslim should be killed in Qisas for killing a disbeliever.’ (Sahih Al-Bukhari, Bab Kitabat al-Ilm, p. 24, No. 111)

In this hadith, Hadhrat Ali (raz) was questioned about any document regarding succession, which he denied to have.

﴿2﴾ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ سَأَلَ رَجُلٌ عَلِيًّا هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَيْكَ بِشَيْءٍ دُونَ النَّاسِ فَغَضِبَ عَلِيٌّ حَتَّى احْمَرَّ وَجْهُهُ وَقَالَ مَا كَانَ يُسِرُّ إِلَيَّ شَيْئًا دُونَ النَّاسِ غَيْرَ أَنَّهُ حَدَّثَنِي بِأَرْبَعِ كَلِمَاتٍ وَأَنَا وَهُوَ فِي الْبَيْتِ فَقَالَ لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ. (سنن النسائي، كتاب الضحايا، باب من ذبح لغير الله عز و جل، ص 614، رقم 4427)

It was narrated that 'Amir bin Wathilah said: "A man asked 'Ali" Did the Messenger of Allah used to tell you anything in secret that he did not tell the people?' Ali got so angry that his face turned red, and he said: 'He used not to tell me anything in secret that he di8d not tell the people except that he told me four things when he and I were alone in the house. He said: Allah curses the alone who curses his father, Allah curses the one who offers a sacrifice to anyone other than Allah, Allah curse the one who gives refuge to an offender and Allah curses the one who changes boundary markers."" (Sunan al-Nasa’i, Kitab al-Dhhaya, Chapter on who Slaughtered for Other than Allah, p. 614, No. 4427)

When Hadhrat Ali (raz) himself denied having any will or document regarding succession (khilafat), then why so much outcry from others that Hadhrat Ali (raz) was first Khalifa and the Prophet (ﷺ) made a

will about his succession? This is supported by his response after installation of Hadhrat Abu Bakr (raz) as Khalifa as Hadhrat Ali (raz) made pledge of allegiance on his hand. After the martyrdom of Hadhrat Uthman (raz), people decided to choose him as Khalifa, but he denied it at first and later accepted it after their insistence. It shows that he did not like to become Khalifa, but accepted this position just due to the insistence of the people and for the sake of Ummah.

Therefore, it is useless to make outcry that the Prophet (ﷺ) made a will regarding Hadhrat Ali (raz), especially after passing of fourteen centuries, it is uncalled for to get Muslims divided at this issue.

﴾3﴿ عَنْ عَائِشَةَ قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا أَوْصَى بِشَيْءٍ. (صحیح مسلم، باب ترک الوصیة لم لیس له شیء یوصی له، ص 717، رقم 4229/1635)

Hadhrat A'isha (raz) reported: Allah's Messenger (ﷺ) left neither dinar nor dirham (wealth in the form of cash), nor goats (and sheep), nor camels. And he made no will about anything (in regard to his material possessions, as he had none), (Sahih Muslim, Chapter on Leaving a Will, p. 717, No. 1635/4229)

﴾4﴿ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا فَقَالَتْ مَتَى أَوْصَى إِلَيْهِ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي أَوْ قَالَتْ حَجْرِي فَدَعَا بِالطَّسْتِ فَلَقَدْ انْخَنَثَ فِي حَجْرِي وَمَا شَعَرْتُ أَنَّهُ مَاتَ فَمَتَى أَوْصَى إِلَيْهِ؟ (صحیح مسلم، باب ترک الوصیة لم لیس له شیء یوصی له، ص 717، رقم 4231/1636)

Aswad b. Yazid reported: “It was mentioned before A'isha that will had been made (by the Holy Prophet) in favour of 'Ali (as the Prophet's first caliph), whereupon she said: When did he make will in his favour? I had been providing support to him (to the Holy Prophet) with my chest (or with my lap). He asked for a tray, when he fell in my lap (relaxing his body), and I did not realise that he had breathed his last. When did he make any will in his ('Ali's) favour? (Sahih Muslim, Chapter on Leaving a Will, p. 717, No. 4231/1636)

These two hadiths tell that the Prophet (ﷺ) did not make any will regarding Khilafat.

The Prophet (ﷺ) Indicated to Choose Hadhrat Abu Bakr as Khalifa

The Prophet (ﷺ) did not choose anyone as Khalifa, but in several hadiths he indicated to Abu Bark to be elected as Khalifah. Here are some of the hadiths:

﴿5﴾ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ قَالَ أَبِي كَأَنَّهَا تَعْنِي الْمَوْتَ قَالَ فَإِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ. (صحيح مسلم،باب من فضائل أبي بكر، ص 1051، رقم 6179/2386)

Muhammad b. Jubair b. Mut'im reported on the authority of his father that a woman asked Allah's Messenger (ﷺ) about something but lit, told her to come to him on some other occasion, whereupon she said: What in your opinion (should I do) if I come to you but do not find you, and it seemed as if she meant that he might die. Thereupon he said: If you do not find me, then come to Abu Bakr." (Sahih Muslim, Chapter of the Virtues of Abu Bakr, p. 1051, No. 6179/2386)

﴿6﴾ عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ ادْعِي لِي أَبَا بَكْرٍ أَبَاكِ وَأَخَاكِ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولُ قَائِلٌ أَنَا أَوْلَى وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ. (صحيح مسلم، باب من فضائل أبي بكر، ص 1051، رقم 6181/2387)

Hadhrat A'isha (raz) reported that Allah's Messenger (ﷺ) in his (last) illness asked me to call Abu Bakr, her father, and her brother too, so that he might write a document, for he feared that someone else might be desirous (of succeeding him) and that some claimant may say: I have better claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of Abu Bakr." (Sahih Muslim, Chapter of the Virtues of Abu Bakr, p. 1051, No. 2387/6181)

These two hadiths establish that the document which the Prophet (ﷺ) wanted to get written was about the succession of Hadhrat Abu Bakr (raz), not about Hadhrat Ali (raz); therefore he invited Hadhrat Abu Bakr (raz) and his son. Secondly, he anticipated that Allah and the Muslims will not appoint anyone but Abu Bakr as Khalifa and this anticipation was fulfilled later. However, he did not make any will regarding Khilafat.

﴿7﴾ عَنْ أَبِي مُوسَى قَالَ مَرِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُهُ فَقَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ قَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَعَادَتْ فَقَالَ مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ فَأَتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (صحيح البخاري، باب أهل العلم و الفضل أحق بالإمامة، ص 110، رقم 678)

Hadhrat Abu Musa (raz) narrated: "The Prophet (ﷺ) became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." `Ayisha said, "He is a soft-hearted man and would not be able to lead the prayer in your place." The Prophet (ﷺ) said again, "Tell Abu Bakr to lead the people in prayer." She repeated the same reply but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet." (Sahih Al-Bukhari, Chapter of Scholars and Al-Fadl Who Deserve to Lead prayer, p. 110, No. 678)

In this hadith, the Prophet (ﷺ) asked Hadhrat Abu Bakr (raz) thrice to lead Salah, which was a kind of indication that Abu Bakr was better for leading Salah and becoming leader of the Muslims. On the basis of such hadiths, Sahaba choose him as Khalifa.

People are of different natures, they mostly tend to obey elderly people. Though Hadhrat Ali (raz) was a mountain of knowledge and a member of Ahl al-Bait, but he was young and was only 33 at the time of the Prophet's departure, while Hadhrat Abu Bakr was 61 years old at that time. Therefore, people inclined to him and chose him as successor of the Prophet (ﷺ).

The Rightly Guided Caliphs Should be Followed in Cases of Contentions

It is mentioned in this hadith that the Khulfa Rashidun (rightly guided caliphs) should be followed in contentious issues.

﴿8﴾ عن الْعِرْبَاضَ بْنَ سَارِيَةَ ... فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. (سنن أبي داود، كتاب السنة، باب في لزوم السنة، ص 651، رقم 4607؛ سنن الترمذي، رقم 2678)

Narrated Irbad ibn Sariyah: … A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: "I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it." (Sunan Abi Dawud, Book of the Sunnah, chapter on the necessity of the Sunnah, p. 651, No. 4607; Sunan al-Tirmidhi, No. 2678)

This hadith says that there shall emerge disputes after me, so such situations you must hold of the way of rightly guided caliphs.

Hadhrat Abu Bakr (raz) was Chosen Khalifa with Consensus

﴿9﴾ فَحَمِدَ اللَّهَ أَبُو بَكْرٍ وَأَثْنَى عَلَيْهِ ... فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ. (صحيح البخاري، كتاب فضائل الصحابة، ص 616، رقم 3668)

"Abu Bakr praised Allah and chanted His glory... Umar said that we swear allegiance to you, you are our leader, you are the best among us, and you are the most beloved of the Messenger of Allah (ﷺ). So, Umar took the hand of Abu Bakr and swore allegiance to him, and the people also swore allegiance to him." (Sahih Al-Bukhari, Book of Virtues of the Companions, p. 616, No. 3668)

This hadith says that the Sahaba chose him as their leader and made pledge of allegiance on the hand of Hadhrat Abu Bakr (raz), thus he was a unanimous leader. Therefore, blaming Hadhrat Abu Bakr (raz) regarding Khilafat is unacceptable.

The statement of Sahabi quoted above says that Hadhrat Abu Bakr (raz) was superior to all Sahaba along with being closer to the Prophet (ﷺ) as well as an elderly and experienced man; therefore appointing him as Khalifa was acceptable for all Muslims.

Hadhrat Ali (raz) Made Pledge of Allegiance on the Hands of Hadhrat Abu Bakr (raz)

Hadhrat Ali (raz) also made pledge of allegiance on the hands of Hadhrat Abu Bakr (raz), the following hadith from Sahih al-Bukhari mentions it in detail:

﴿10﴾ عَنْ عَائِشَةَ ... اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الأَشْهُرَ ... فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى الْمِنْبَرِ، فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ، وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلاَ إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى لَنَا فِي هَذَا الأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ. (البخاري، كتاب المغازي، باب غزوة خيبر، ص 719، رقم 4240)

Hadhrat `Ayisha (raz) narrated: … `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death) … On that `Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then `Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and

said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favoured him with. `Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr). (Al-Bukhari, Kitab Al-Maghazi, Chapter of the Khaybar Battle, page 719, No. 4240)

There are two important points in this hadith: (1) Hadhrat Ali (raz) finally made pledge of allegiance on the hand of Hadhrat Abu Bakr (raz). (2) Hadhrat Ali (raz) admitted the merits and virtues of Hadhrat Abu Bakr (raz) and Hadhrat Abu Bakr (raz) also admitted the merits and virtues of Hadhrat Ali (raz).

These two personalities reconciled between themselves; therefore we should also reconcile and get united. Since if we hold to those old disputes we shall remain undivided and the dispute among the Muslims will never cease.

It is Unlawful to Oppose an Appointed Khalifa Unnecessarily

Once the Khalifa is appointed, it is not permissible to disagree with him without any reason; since it will cause chaos, as it is mentioned in hadith:

﴿11﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ ... وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعْهُ إِنْ اسْتَطَاعَ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الْآخَرِ. (صحيح مسلم، كتاب الإمارة، باب وجوب الوفاء ببيعة الخليفة الأول فالأول، ص 828، رقم 4776/1844)

Hadhrat ‘Abdullah b. ‘Amr (raz) reported Allah’s Messenger (ﷺ) as saying, “If anyone swears allegiance to an imam, giving him his hand in ratification and sincere agreement in his heart, he must obey him if he can. Then if another comes and contends with him, cut off that other one’s head.” (Sahih Muslim, Kitab al-Imarah, chapter The Obligation of Loyalty to the Caliph, p. 828, No. 1844/4776)

This hadith says that once the Caliph is appointed, he should be obeyed wholeheartedly. Therefore, it is wholly uncalled for what some people dig in the old issue of succession and divide Muslims into groups.

Duration of the Five Caliphs

It is mentioned in a hadith that the rightly guided caliphate will last 30 years:

﴿12﴾ عَنْ سَفِينَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خِلاَفَةُ النُّبُوَّةِ ثَلاَثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ - أَوْ مُلْكَهُ - مَنْ يَشَاءُ " . قَالَ سَعِيدٌ قَالَ لِي سَفِينَةُ أَمْسِكْ عَلَيْكَ أَبَا بَكْرٍ سَنَتَيْنِ وَعُمَرَ عَشْرًا وَعُثْمَانَ اثْنَتَىْ عَشْرَةَ وَعَلِيٌّ كَذَا . قَالَ سَعِيدٌ قُلْتُ لِسَفِينَةَ إِنَّ هَؤُلاَءِ يَزْعُمُونَ أَنَّ عَلِيًّا عَلَيْهِ السَّلاَمُ لَمْ يَكُنْ بِخَلِيفَةٍ . قَالَ كَذَبَتْ أَسْتَاهُ بَنِي الزَّرْقَاءِ يَعْنِي بَنِي مَرْوَانَ. (أبو داؤد، كتاب السنة، باب في الخلفاء، ص 656، رقم 4646)

Hadhrat Safinah narrated: The Prophet (ﷺ) said: The Caliphate of Prophecy will last thirty years; then Allah will give the Kingdom of His Kingdom to anyone He wills. Sa'id told that Safinah said to him: Calculate Abu Bakr's caliphate as two years, 'Umar's as ten, 'Uthman's as twelve and 'Ali so and so. Sa'id said: I said to Safinah: They conceive that 'Ali was not a caliph. He replied: The buttocks of Marwan told a lie.” (Abu Dawud, Kitab al-Sunnah, chapter on the caliphs, p. 656, No. 4646)

This hadith says rightly guided caliphate will last up to 30 years.

These were total 0 verses and 12 hadiths regarding this belief, the details of which you have seen.

(1) Caliphate of Hadhrat Abu Bakr (raz): 2 years, 3 months, 10 days

12 Rabi al-Awwal 11 AH / 7 June 632 AD to 22 Jumad al-Akhira 13 AH / 23 August 634 AD

(2) Caliphate of Hadhrat Umar (raz): 10 years, 6 months, 4 days

22 Jumad al-Akhira 13 AH / 23 August 634 AD to 26 Dhu al-Hijja 23 AH / 3 November 644 AD

(3) Caliphate of Hadhrat Uthman (raz): 11 years, 11 months, 22 days

3 Muharram 24 AH / 9 November 644 AD to 25 Dhu al-Hijja 35 AH / 24 June 656 AD

(4) Caliphate of Hadhrat Ali (raz): 4 years, 8 months, 25 days

26 Dhu al-Hijja 35 AH / 25 June 656 AD to 21 Ramadan 40 AH / 28 January 661 AD

(5) Caliphate of Hadhrat Hasan (raz): 6 months, 3 days

22 Ramadan 40 AH / 29 January 661 AD 25 Rabi al-Awwal 41 AH / 29 July 661 AD

20 – Who is Wali?

We shall present 4 verses and 5 hadiths regarding this belief, the details are as follows:

Wali is a pious man who believes in Allah, acts upon the Shariah perfectly, deals with people well, shuns forbidden acts completely and fears Allah.

Those who do not follow Shariah and display wilayat (sainthood) are not wali, rather fake saints. Some people even consider naked saints as wali, this is strange. It is mentioned in hadith:

﴿1﴾ عن عبید بن عمیر ---أن رسول الله ﷺ قال في حجة الوداع، ألا إن أولياء الله المصلون من يقيم الصلوات الخمس التي كتبت عليه و يصوم رمضان و يحتسب صومه یری أنه عليه حق و يعطي زكاة ماله يحتسبها و يجتنب الكبائر التى نہی الله عنها. (المستدرک للحاکم، کتاب الإیمان، ج 1 ، ص 127، رقم 197؛ سنن البیهقي، کتاب الجنائز، باب ما جاء في استقبال القبلة بالموتى، ج 3، ص 573، رقم 6723)

It is narrated on the authority of Ubaid bin Umayr that the Messenger of Allah (ﷺ) said in his farewell pilgrimage: "Listen! The awliya of Allah are those who offer prayers, establish the five prayers that are obligatory upon them, fast Ramadan, they keep it only for Allah, and think that fasting is Allah's right over them, and they pay Zakat on their wealth sincerely for a reward, and avoid the great sins which Allah has forbidden." (Al-Mustadrak by al-Hakim, Kitab al-Iman, Part 1, p. 127, No. 197; Sunan al-Bayhaqi, The Book of Funerals, Part 3, p. 573, No. 6723)

This hadith says that wali is one who performs Salah, observes fasts, pays zakah and shuns major sins. And one who does not do these acts and does not shun major sins cannot be a wali.

﴿1﴾ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [يونس 10:62-64]

"Listen, the friends of Allah shall have no fear, nor shall they grieve. Those who have believed and have been fearful of Allah. For them there is the good news in the worldly life and in the Hereafter: there is no change in the words of Allah. That is the great achievement." [10:62-64]

The verse mentions two points; first that a wali will have no fear and grief. Second, wali is one who believes in Allah and leads a life of piety; therefore those who are not believers cannot be a wali, and similarly one who is not pious and does not follow Shariah may not be a wali.

﴿2﴾ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ [الحجرات 49:13]

"Surely the noblest of you, in Allah's sight, is the one who is most pious of you." (49:13)

This verse says that one who is most pious is the most honoured in the eyes of Allah (ﷻ).

Wali is One Whose Sight Prompts Remembrance of Allah

One who has pomp and show and whose sight give an impression of the mundane world is not a wali, rather a friend of the worldly things, but one who is pious, simple living and whose sight gives an impression of the world hereafter, he is wali. It is mentioned in a hadith:

﴿2﴾ عَنْ ابن عباس عن النبي ﷺ قال إبراهيم: سئل رسول الله ﷺ: من أولياء الله؟ قال الذين إذا رؤا ذكر الله. (سنن النسائي الكبرى، باب قول الله تعالى: ألا إن أولياء الله، ج 10، ص 124، رقم 11171)

It is narrated on the authority of Hadhrat Ibn Abbas (raz): "The people asked the Prophet (ﷺ) who are the awliya of Allah. He said,

“When you see him, you remember Allah.” (Sunan al-Nasa’i al-Kabir, vol.10, p. 124, No. 11171)

﴿3﴾ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ .صلى الله عليه وسلم .يَقُولُ " أَلاَ أُنَبِّئُكُمْ بِخِيَارِكُمْ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " خِيَارُكُمُ الَّذِينَ إِذَا رُءُوا ذُكِرَ اللَّهُ عَزَّ وَجَلَّ " . (ابن ماجة، كتاب الزهد، باب من لا يؤبه له، ص 601، رقم 4119)

It was narrated from Hadhrat Asma’ bint Yazid (raz) that she heard the Messenger of Allah (ﷺ) say: “Shall I not tell you of the best of you?” They said: “Yes, O Messenger of Allah.” He said: “The best of you are those who, when they are seen, Allah the Mighty, the Majestic, is remembered.” (Ibn Majah, The Book of Zuhd, p. 601, No. 4119)

These hadiths say that good people of you are ones whose sight reminds you about Allah; therefore a spiritual leader (peer) should be one whose sight reminds you about Allah.

He who is not Follower of Shariah is not a Wali

Nowadays, there are many people who claim to be wali, but they are not punctual of Salah, and fast, do not pay zakat, but continue to deceive people and receive money from them. We should not mistake such people as wali, and should avoid their trap.

No matter how a high a saint may have, he cannot be superior to the Prophet (ﷺ) and his companions

The status of a wali is less than that of the Sahaba, because the Sahaba have seen the Holy Prophet (ﷺ) with faith and helped him, and the wali has not seen the Holy Prophet (ﷺ), therefore a wali is not superior to the Sahaba.

Secondly, the Holy Prophet (ﷺ) has described the virtues of all the Companions, but not for the saints, so no matter how far the saints go, they cannot reach the rank of the Companions. Some people attribute such virtues to saints that they seem even to overtake the companions. This is not true. Here is a hadith:

﴿4﴾ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "اللَّهَ اللَّهَ فِي أَصْحَابِي اللَّهَ اللَّهَ فِي أَصْحَابِي لاَ تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ ." (مسند الإمام أحمد، باب حديث عبد الله بن مغفل المزني، ج 6، ص 42، رقم 20026)

Hadhrat 'Abdullah bin Mughaffal (raz) narrated that the Messenger of Allah (ﷺ) said: "(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished." (Musnad Imam Ahmad, Bab Hadith Abdullah bin Mughaffaal al-Mazni, vol. 6, p. 42, No. 20026)

The Prophet (ﷺ) said with great pain about his Companions that they should not be abused.

﴿5﴾ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمَسُّ النَّارُ مُسْلِمًا رَآنِي أَوْ رَأَى مَنْ رَآنِي. (سنن الترمذي، باب ما جاء في فضل من راى النبي ﷺ و صحبه، ص 872، رقم 3858) - (ج 12 / ص 356)

Hadhrat Jabir bin Abdullah (raz) said: I have heard the Prophet (ﷺ) say: "The Fire shall not touch the Muslim who saw me, or saw one who saw me." (Sunan al-Tirmidhi, chapter on what was mentioned in the merit of one who saw the Prophet, p. 872, No. 3858)

These hadiths mention the virtue of the Sahabah, which are not for a wali, so even the lower rank Sahabi is superior to all the awliya.

If a Supernatural Thing is Proved by a Saint, it is Called a *Karamat*

If a supernatural thing happens at the hand of a prophet, it is called a mu'jizah (miracle), and if a supernatural thing is happens by a saint, it

is called a *karamat*, and if a supernatural thing is proved from a non-Muslim, it is called *istidraj*.

A supernatural thing (i.e. karamat) can also happed at the hand of a wali. But keep in mind that many people claim karamat, but there is no truth in it, so we should be wary of it in this age.

Karamat is proved from this verse of the Qur'an:

﴿ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا [آل عمران 3:37]

"Whenever Zakariyya visited her at the place of worship, he found food with her." [3:37]

In this verse, it is said that Hadhrat Maryam (peace be upon her) who was not a prophet, rather was a saint used to have out of season fruits, which was a *karamat*.

He Who Does not Believe in Allah Cannot Become a Wali

There are many people in the world today who do not believe in Allah, do not believe in Tauhid (oneness of Allah), or are involved in disbelief or polytheism, but they claim that they are saints with access to Allah. They observe rituals and also give amulets to the people and sometimes their amulets benefit from the command of Allah, which makes the people think that they are the wali of Allah, and the people start believing in them.

But it should be noted that unless there is no Tauhid, no faith, no obedience to all the commands of Allah, one cannot be the wali of Allah. It is nothing, but respite from Allah, one should never be a disciple or follower of such people, rather should avoid them, it is very much possible that your faith will be destroyed due to proximity with them. The Qur'an says:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [يونس 10:62-64]

“Listen, the friends of Allah shall have no fear, nor shall they grieve. Those who have believed and have been fearful of Allah. For them there is the good news in the worldly life and in the Hereafter: there is no change in the words of Allah. That is the great achievement.” [10:62-64]

The first condition in this verse is that he should have faith, and the second condition is that if he adopts piety then he may be a wali, without it he cannot become a wali. This should be noticed.

These were 4 verses and 5 hadiths about this belief, the details of which you have seen.

21 – Angels

There are 9 verses and 3 hadiths about this belief. Here are the details of each of them.

In the chapter on faith, it will be mentioned that believing in six things makes a person a believer, and one of them is believing in angels, so the details of angels are being mentioned.

It is mentioned in Aqidat al-Tahawiyyah:

والإيمان، هو الإيمان بالله، و ملائكته، وكتبه، ورسله، و اليوم الآخر، و القدر خيره وشره، وحلوه ومره. (العقيدة الطحاوية، رقم: 66 ص 15)

"Iman means to believe in Allah, in His angels, in His books, in His messengers, in the hereafter, and in destiny good and good, the sweet and sour." (Aqidat al-Tahawiyyah, Belief No. 66, p 15)

This says that believing in six things makes a person believer, one of which is believing in angels.

See the rest details in the discussion of faith.

Angels are Born of Light

Angels are Allah's infallible creatures who are born of light, as this is mentioned in Hadith:

Hadith 01

﴿1﴾ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلِقَتْ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ. (صحيح مسلم، باب في أحاديث متفرقة، باب الزهد، ص 1295، رقم 7495/2996)

Hadhrat 'A'isha (raz) reported that Allah's Messenger (ﷺ) said: "The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the

Qur'an) for you (i.e. he is fashioned out of clay).” (Sahih Muslim, Chapter in Various Hadiths, Chapter of Zuhd, p. 1295, No. 2996/7495)

In this Hadith, it is said that angels are created from light and jinn are created from fire.

The Four Great Angels are mentioned in the Qur’an

There are many angels, the number of which is known only to Allah, but four of them are great:

Hadhrat Gabriel (peace be upon him)

Hadhrat Michael (peace be upon him)

Hadhrat Israfil (peace be upon him)

Hadhrat Izrael (peace be upon him)

Hadhrat Gabriel and Michael (peace be upon them) are mentioned in the following verse. Hadhrat Gabriel is the greatest angel, and his job was to bring revelation to the prophets, while the job of Hadhrat Michael is to make it rain.

This is done by the command of Allah, so it is not permissible to ask Hadhrat Michael to send rain, only Allah Almighty will be asked to send rain, some non-Muslims worship the goddess for rain, they believe the rain is in the hands of the goddess, so they invoke the goddess for it, and the deity, it is forbidden in Islam.

Here are some verses regarding the same:

﴿1﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ [البقرة 2:98]

“If someone is an enemy to Allah, His angels, and His messengers, and to Jibra‘il (Gabriel) and Mika‘il (Michael), then Allah is enemy to the disbelievers.” [2:98]

﴿2﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ [البقرة 2:97]

"Say, if someone is an enemy to Jibra‘il (Gabriel) (it can by no means degrade him for) it is he who has brought it (the Qur‘an) down upon your heart by the permission of Allah.” [2:97]

Hadhrat Gabriel and Michael are mentioned in these two verses.

Mention of Hadhrat Izrael (Malak Al-Maut)

The duty of Hadhrat Izrael (peace be upon him) is give death to people, he does this work with the command of Allah, giving death and life is the work of Allah only, but with the command of Allah he does this work, so Only Allah, not an angel, can be prayed for keeping one alive.

The Qur’an says:

﴿3﴾ قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ [السجدة32:11]

“Say, the angel of death who has been assigned for you will take your soul in full, then you will be brought back to your Lord.” [32:11]

﴿4﴾ حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ [الأنعام 6:61]

“... when death comes upon one of you, Our deputies take his soul in full, and they neglect nothing (from their duties).” [6:61]

In this verse, it is said that when the time of death comes, it cannot be delayed by even a moment. In this verse, the angel of death is mentioned.

Mention of Hadhrat Israfil

Hadhrat Israfil has been commissioned to blow the trumpets; he will blow the trumpets on the Day of Resurrection. The Qur’an says:

﴿5﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ [النمل 27:87]

“And (remember) the day when the Horn will be blown; so all those in the heavens and the earth will be in panic.” [27:87]

﴿6﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ [الزمر 39:68]

“And Horn (Sur) will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills (otherwise). Thereafter, it will be blown once again, and suddenly they will stand up, looking around.” [39:68]

It is mentioned in Hadith:

﴿2﴾ عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم : "إِنَّ صَاحِبَيِ الصُّورِ بِأَيْدِيهِمَا - أَوْ فِي أَيْدِيهِمَا - قَرْنَانِ يُلاَحِظَانِ النَّظَرَ مَتَى يُؤْمَرَانِ" . (ابن ماجة، كتاب الزہد، باب ذكر البعث، ص 623، رقم 4273)

It was narrated from Hadhrat Abu Sa’eed (raz) that the Messenger of Allah (ﷺ) said: “The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them)”. (Ibn Majah, Kitab Al-Zuhd, p. 623, No. 4273)

These verses and hadiths mention the angel Michael who will blow the trumpet.

Mention of Kiraman Katibin (Scribe Angels)

Kiraman Katibin are the two angels, one on the right and the other on the left, both write down our deeds, the angel on the right writes down the good deeds and the one on the left writes down our bad deeds. It is mentioned in the Qur’an:

﴿7﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۞ كِرَامًا كَاتِبِينَ ۞ يَعْلَمُونَ مَا تَفْعَلُونَ [الإنفطار 82:10-12]

“while (appointed) over you there are watchers, who are noble, writers (of the deeds), who know whatever you do.” [82:10-12]

This verse mentions the scribe angels.

Mention of Munkar Nakir

Munkar Nakir are the two angels. When a man is laid in the grave, these two angels come and ask the deceased three questions.

It is mentioned in Hadith:

﴿3﴾ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قُبِرَ الْمَيِّتُ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ. (الترمذي، كتاب الجنائز، باب ما جاء في عذاب القبر، ص 258، رقم 1071)

Hadhrat Abu Huraira (raz) reported Allah's Messenger as saying, "When the dead is buried two black and blue angels, one called al-Munkar and the other an-Nakir." (Al-Tirmidhi, The Book of Funerals, Chapter about the torment of the grave, p. 258, No. 1071)

This hadith mentions the angel Munkar Nakir

Angels are Subject to Allah's Command

The Qur'an says:

﴿8﴾ بَلْ عِبَادٌ مُكْرَمُونَ ۞ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ [الأنبياء 21:26-27]

"They are but (His) honoured servants. They do not precede Him in speech, and only under His command they act." [21:26-27]

﴿9﴾ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ۞ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ [النحل 16:50-51]

"and the angels, and they show no arrogance. They fear their Lord above them and do as they are commanded." [16:50-51]

In these verses, it is stated that the angels do not disobey but only follow the command of Allah. This is their instinct and nature.

Our belief is that man is superior to the angels, and that the Prophet (ﷺ) is superior to all angels, and to all the prophets and messengers, and that the greatest rank after Allah is that of the Prophet (ﷺ).

See its description in Chapter: 06, under title of Noor and Bashar.

These were 9 verses and 3 hadiths about this belief, the details of which you have gone through.

22 – Jinn

There are 8 verses and 2 hadiths about this belief, you can read the details of each in the following lines:

The following verse shows that Allah created the jinn before man. But for the sake of expediency, Allah created man later, and settled them on earth.

Jinns are Born of Fire

This is mentioned in the Qur'an:

﴿1﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ [الحجر 15:27]

"As for the Jann (the first Jinn), We had created him earlier from the fire of the scorching wind." [15:27]

﴿2﴾ وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ [الرحمن 55:15]

"and created Jann (father of the Jinn) from a smokeless flame of fire." [55:15]

In these verses it is said that the jinn were created from fire.

Man is Born of Dust

This verse proves that man is born of dust.

﴿3﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا [الأنعام 6:2]

"He is the One who created you from clay, then destined a term. The fixed term lies with Him, yet you are in doubt." [6:2]

In this verse it is said that man was created from dust.

﴿4﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا [فاطر 35:11]

“Allah has created you from dust, then from a drop of semen, then He made you couples.” [35:11]

It is also stated in this verse that man was created from dust.

Some Jinn are Good and Some are Bad

Some of the jinn are good and some of them are bad. However, since they are born of fire, there are less good and more bad.

This verse proves that some of them are virtuous:

﴿5﴾ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا [الجن 72:1-2]

“Say, It has been revealed to me that a group from Jinn has listened (to the Qur‘an), and said (to their people), Indeed we have heard an amazing Recital (Qur‘an) that guides to the right way, so we have believed in it, and we will never associate a partner with our Lord.” [72:1-2]

In this verse it is said that some jinn embraced Islam.

The jinn and humans have been created to worship Allah

﴿6﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ [الذاريات 51:56]

“I did not create the Jinns and the human beings except for the purpose that they should worship Me.” [51:56]

Jinn Trouble Humans But not as much as People Think Today

Here are some hadiths regarding the same:

﴿1﴾ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِي فَأَمْكَنَنِي اللَّهُ مِنْهُ. (صحيح البخاري، كتاب الصلاة، باب الأسير أو الغريم يربط في المسجد، ص 80، رقم 461؛ صحيح مسلم، كتاب

المساجد، باب جواز لعن الشيطان في أثناء الصلاة، و التعوذ منه، ص 220، رقم 1209/51)

Hadhrat Abu Huraira (raz) reported Allah's Messenger (ﷺ) as saying, "An 'ifrit of the jinn escaped yesterday to interrupt my prayer, but Allah gave me power over him." (Sahih Al-Bukhari, The Book of Prayer, Chapter of the Prisoner or the Lover is Tied in the Mosque, pg. 80, No. 461; Sahih Muslim, The Book of the Mosques, chapter Permissibility to cursing Satan during prayer, and seeking refuge from Him, page 220, No. 51/1209)

From this hadith it was known that jinn disturb man.

﴿2﴾ عن أبي عثمان قال: أتت امرأة عمر بن الخطاب، قالت استهوت الجن زوجها فأمرها أن تتربص اربع سنين. (الدار قطنى، كتاب النكاح، باب المهر، ج 3، ص 217، رقم 3848/3803)

It is narrated on the authority of Abu Uthman that a woman came to Hadhrat Umar ibn al-Khattab (raz) whose husband had been kidnapped by Jinn, so Umar ordered her to observe 'iddah for four months." (Al-Dar Qutni, The Book of Marriage, Chapter of the Dowry, Part 3, p. 217, No. 3803/3848)

It is clear from this statement of the Sahabi that jinn can fly away with a human being. These hadiths establish that jinn disturb man.

Beware of Jinn Contractors

But nowadays the situation is that usually the amulets and the ones who cast out demons have no knowledge, they have learned less amulets and more shrewdness from their teacher, so such persons very cunningly cheat people. He will say, for example, that you have been bewitched by people close to you, you have the influence of the jinn.

If he gives amulet and in two months nothing happened and you went to him again, then he says that I drove out two jinn, now five jinn of his family have attacked again, now it will take another two

months to get them out, and he will demand another five thousand rupees, so he keeps demanding money for many months, and nothing happens. It has also been seen these persons fill people's hearts with the fear of jinn, which does not come out quickly; therefore such people should be avoided.

Satan is also Born of Fire

Satan is also from the family of the jinn, and he was created from fire, but because of his worship, he became one of the angels, and when the angels were asked by Allah to prostrate before Adam, Satan did not prostrate, and argued that he was born of fire, and his status is higher than man, so he will not prostrate to man.

This is mentioned in the following verse:

﴿7﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ [الأعراف 7:12]

"Allah said, .What has prevented you from prostrating when I ordered you?. He said, .I am better than him. You have created me of fire, and created him of clay." [7:12]

In this verse it is said that Satan was born of fire. Later he was banished forever.

Man Cannot See Satan and His Tribe

The Qur'an says:

﴿8﴾ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ [الأعراف 7:27]

"Indeed, he sees you - he and his company - from where you do not see them." [7:27]

This verse says that we cannot see Satan, so we should try our best to avoid him.

These were 8 verses and 2 hadiths about this belief, the details of which you have read.

23 – Hashr (Resurrection)

There are 18 verses and 2 hadiths about this belief, the details are as follows:

Some people think that after we die we will not be resurrected in Barzakh, nor will there be any reckoning, but after we die we will become dust and perish. This is the belief of atheists. While, Allah says that each one will be resurrected after death, he will have to give an account of what he did on the Day of Resurrection, and then he will be sent either to Paradise or to Hell.

Hashr means that Allah will resurrect man in the grave, and then bring him to the Day of Judgment, and there will be reckoning.

This is established by several verses:

﴿1﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا [طه 20:102]

"The Day when the Horn (Sur) will be blown, and We shall gather them together while they will have turned blue on that Day." [20:102]

﴿2﴾ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ [النمل 27:83]

"And (remember) the day when We will gather from every nation a host of those who used to reject Our verses, and they will be kept under control." [27:83]

﴿3﴾ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۞ وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا [الكهف 18:47-48]

"And (visualize) the Day when We will make mountains move, and you will see the earth fully exposed, and We shall gather them

together, so as not to leave a single one of them. And they shall be presented lined-up before your Lord. (It will be said to them,) .Lo! You have come to Us just as We had created you for the first time, while you claimed that We would not make any appointed time for you.” [18:47-48]

It is clear from these verses that the Hour will come.

The Dead will be Resurrected

The dead will be resurrected, they will be taken for the Judgment, and they will be called to account.

Here are some verses regarding the same:

﴿4﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ [المؤمنون 23:15-16]

“Then, after all this, you are to die. Then you are to be raised again on the Day of Judgment.” [23:15-16]

﴿5﴾ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [الحج 22:6]

“That is because Allah is the truth, and that He gives life to the dead, and that He is powerful to do everything.” [22:6]

﴿6﴾ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [الشورى 42:9]

“and He gives life to the dead, and He is Powerful to do every thing.” [42:9]

﴿7﴾ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ [يس 79-36:78]

“He said, Who will give life to the bones when they are decayed? Say, These will be revived by the same One who had created them for the first time, and who is fully aware of every creation.” [36:78-79]

These verses say that the dead will be resurrected.

Allah Almighty Will Be the Owner of the Day of Judgment

﴿8﴾ مَالِكِ يَوْمِ الدِّينِ [الفاتحة 1:3]

"the Master of the Day of Requital." [1:3]

﴿9﴾ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ [غافر 40:16]

"To whom belongs the kingdom today? To Allah alone, the One, the All-Dominant." [40:16]

In these verses, it is said that Allah is the master of the Day of Judgment, no one else will be its master.

Everyone Will Be Accounted for in the Hereafter

There will be a full reckoning in the Hereafter, and the record of all the good and evil deeds done in life will be presented to man, and all will be reckoned, whoever succeeds in reckoning, Allah will grant him Paradise, and whoever will fail, Allah Almighty will cast him into Hell. Therefore, one should never think that he will not be held accountable, one should not be in this misunderstanding.

The Qur'an says:

﴿10﴾ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا [الكهف 18:49]

"And the book (of deeds) will be placed (before them), then you will see the guilty people scared of its contents and saying, .Woe to us! What a book is this! It has missed nothing, minor or major, but has taken it into account. Thus they will find whatever they did present before them, and your Lord will not wrong anyone." [18:49]

﴿11﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۝ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا [الإنشقاق 84:7-8]

“So, as for him whose book (of deeds) will be given to him in his right hand, he will be called to account in an easy manner.” [84:7-8]

﴿12﴾ اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا [الإسراء 17:14]

“(and We will say to him) .Read your book. Enough are you today to take your own account.” [17:14]

﴿13﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ [إبراهيم 14:51]

“so that Allah repays everyone in full whatever he earned. Indeed, Allah is swift at reckoning.” [14:51]

﴿14﴾ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ [البقرة 2:284]

“If you disclose what is in your hearts or conceal it, Allah shall hold you accountable for it,” [2:284]

These verses say that Allah (ﷻ) will reckon everyone on the Day of Resurrection.

The Book of Deed Will be Handed Over on the Day of Resurrection

On the Day of Resurrection, the Book of Deeds will be given in the hands, so those who are righteous their book of deeds will be given in their right hands, while those who will be sinners their book of deeds will be given in their left hands. The Qur’an says:

﴿15﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۝ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝ وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ۝ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝ فَسَوْفَ يَدْعُو ثُبُورًا [الإنشقاق 84:7-11]

“So, as for him whose book (of deeds) will be given to him in his right hand, and he will go back to his people joyfully. As for the one whose book (of deeds) will be given to him from his backside, he will pray for death.” [84:7-11]

﴿16﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ [الحاقة 69:19]

"Now, as for him who is given his book in his right hand, he will say (to his colleagues), Come here, read my book." [69:19]

﴿17﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ [الحاقة 69:25]

"As for him who will be given his book in his left hand, he will say, . Oh, would that I had not been given my book," [69:25]

These verses say that the Book of Deeds will be handed over on the Day of Resurrection.

The Bridge will be Set Up

On the Day of Resurrection, a bridge will be set up, and people will have to cross it. Those who are pious shall cross it and reach Paradise, while those who are sinners will fail and fall into Hell. The Qur'an says:

﴿18﴾ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا [مريم 19:71]

"There is none among you who does not have to arrive at it." [19:71]

﴿1﴾ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا ... فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنْ الرُّسُلِ بِأُمَّتِهِ. (صحيح البخاري، كتاب الأذان، باب فضل السجود، ص 130، رقم 806)

Hadhrat Aba Hurairah (raz) narrated: … and then As-Sirat (the bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers." (Sahih Al-Bukhari, Kitab al-Azan, Bab Fadhl al-Sujood, p. 130, No. 806)

﴿2﴾ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِعَارُ الْمُؤْمِنِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ. (سنن الترمذي، كتاب صفة القيامة، باب ما جاء في شأن الصراط، ص 554، رقم 2432)

Hadhrat Al-Mughirah bin Shu'bah (raz) narrated that The Messenger of Allah (ﷺ) said: "The sign of the believers upon the Sirat is: O lord, protect (us), protect (us).'" (Sunan al-Tirmidhi, Kitab Sifat al-Qiyamah, p. 554, No. 2432)

From this verse and both hadiths, it is known that a straight bridge will be built over Hell.

There are 18 verses and 2 hadiths about this belief, the details of which you have read.

24 – Mizan (The Scales)

There are 2 verses and a hadiths about this belief, the details are as follows:

On the Day of Resurrection, the scales will be set up to weigh the deeds. The details of how the scales will be weighed are not known but to Allah, but it is known from the Qur'an and Hadith that on the Day of Resurrection there will be scales to weigh the deeds of people.

In the past, philosophers objected to how deeds would be weighed if they did not have a body, but in nowadays they measure fever and heartbeat, and measure the finer things, so now this objection is more.

Deeds will be weighed in the scales, it is mentioned in the Qur'an:

﴿1﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ [الأنبياء 21:47]

“We shall place scales to do justice on the Day of Judgment. So no one shall be wronged in the least. Even if it (a deed) is to the measure of a mustard seed, We will bring it forth, and We are enough to take account.” [21:47]

﴿2﴾ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ [الأعراف 7:8-9]

“The Weighing (of deeds) on that day is definite. As for those whose scales are heavy, they will be the successful ones. But those whose scales are light, they are the ones who have brought loss to themselves, because they did not do justice to Our verses.” [7:8-9]

These verses mention the scales. The following hadith also mentions it:

﴿1﴾ عَنْ عَائِشَةَ، : أَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ ... قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " أَمَّا فِي ثَلاَثَةِ مَوَاطِنَ فَلاَ يَذْكُرُ أَحَدٌ أَحَدًا : عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيَخِفُّ مِيزَانُهُ أَوْ يَثْقُلُ. (أبو داؤد، باب في ذكر الميزان، ص 682، رقم 4755)

Hadhrat ‘A’ishah (raz) said that she thought of Hell and wept… Then, the Messenger of Allah (ﷺ) said: “There are three places where no one will remember anyone: at the scale until one knows whether his weight is light or heavy…” (Abu Dawud, Bab fi Zikr Al-Mizan, p. 682, No. 4755)

This hadith mentions scales and weighing of deeds.

There are 2 verses and 1 hadith about this belief, the details of which you have read.

25 - Allah has Created Paradise

There are 14 verses and 3 hadiths about this belief, the details of which are as follows:

Earlier there was some disagreement as to whether Heaven and Hell have just been created. Some people were of the view that Heaven and Hell have not been created yet, but will be created after the Resurrection because there is no need for it yet. But looking into the verses, it becomes clear that Allah Almighty has created the Heaven and Hell.

Here are the verses from the Qur'an:

﴾1﴿ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ [آل عمران 3:133]

"and towards a paradise the width of which spans the heavens and the earth. It has been prepared for the God-fearing." [3:133]

﴾2﴿ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا [التوبة 9:89]

"Allah has prepared for them gardens beneath which rivers flow where they will live forever." [9:89]

﴾3﴿ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا [التوبة 9:100]

"and He has prepared for them gardens beneath which rivers flow, where they will live for ever." [9:100]

It is also mentioned in hadith:

﴿1﴾ عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . عَنِ النَّبِيِّ صلى الله عليه وسلم " يَقُولُ اللَّهُ تَعَالَى أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ. (صحيح البخاري، باب سورة السجدة، كتاب التفسير، ص 840، رقم 4780)

Hadhrat Abu Huraira (raz) narrated that the Prophet ﷺ) said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever

thought of.” (Sahih Al-Bukhari, Bab Surat Al-Sajdah, Kitab al-Tafsir, p. 840, No. 4780)

These verses and the hadith mentioned with the past tense means ‘prepared’ and it establishes that heaven and hell have already been created.

Allah has Created Hell

Here are the verses:

﴿4﴾ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ [البقرة 2:24]

“then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers.” [2:24]

﴿5﴾ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا [الفتح 48:6]

“Bound for them there is a vicious circle, and Allah has become angry with them, and He has prepared Jahannam (Hell) for them, and it is an evil destination.” [48:6]

﴿6﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ [آل عمران 3:131]

“and fear the Fire that has been prepared for the disbelievers.” [3:131]

It is clear from these verses that Allah has already created Hell.

Allah will Keep Heaven and Hell Forever

﴿7﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا [النساء 4:57]

“Those who believe and do good deeds, We shall admit them to gardens beneath which rivers flow, where they will live forever.” [4:57]

﴿8﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا [النساء 4:122]

"Those who believe and do good deeds, We shall admit them to the gardens beneath which rivers flow. They shall live there forever, it being a real promise from Allah" [4:122]

﴿9﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا [الزمر 39:72]

"It will be said, Enter the gates of Jahannam to live in it forever." [39:72]

﴿10﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا [الجن 72:23]

"The one who disobeys Allah and His Messenger, for him there is the fire of Hell, wherein such people will live forever." [72:23]

It is known from these verses that the heaven will remain forever and the hell will also remain forever.

Heaven is a Place of Luxury

The Qur'an says:

﴿11﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ۝ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ۝ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ [يس 36:55-57]

"The people of the Paradise are engaged today in (their) activities, happily enjoying (them). They and their spouses are in pleasant shades, reclining on couches. For them there are fruits, and for them there is whatever they ask for." [36:55-57]

Hell is a Place of Torment

﴿12﴾ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ [البقرة 2:24]

“then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers.” [2:24]

In addition, there are many verses that have already been mentioned.

One who Enters Paradise will Remain there Forever

He who once enters Paradise will always be there, he will never be taken out of it. But if anyone has faith, and enters hell to be punished for a sin, then he will be taken out of hell someday, and will be admitted to heaven.

He will live in heaven forever, the Qur’an says:

﴿13﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ [التوبة 9:89]

“Allah has prepared for them gardens beneath which rivers flow where they will live forever. That is the supreme achievement.” [9:89]

﴿14﴾ وَالَّذِينَ آَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا [النساء 4:122]

“Those who believe and do good deeds, We shall admit them to the gardens beneath which rivers flow. They shall live there forever, it being a real promise from Allah” [4:122]

And the believer will be taken out of Hell. Here is the hadith that establish it:

﴿2﴾ حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ. رضى الله عنهما. عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ صلى الله عليه وسلم فَيَدْخُلُونَ الْجَنَّةَ، يُسَمَّوْنَ الْجَهَنَّمِيِّينَ ". (صحيح البخاري، كتاب الرقاق، باب صفة الجنة و النار، ص 1136، رقم 6566)

Hadhrat Imran bin Husain (raz) narrated that the Prophet (ﷺ) said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-

Jahannamiyin (the Hell Fire people).” (Sahih al-Bukhari, Kitab al-Riqaq, p. 1136, No. 6566)

It is clear from this hadith that the believers will be taken out of Hell and will be admitted to Paradise.

It is Pre-determined in the Knowledge of Allah that Who will Enter Heaven or Hell

This hadith says:

﴿3﴾ عَن عَليّ رَضِي الله عَنهُ قَالَ كُنَّا فِي جَنَازَة فِي بَقِيع الْغَرْقَد فَأَتَانَا النَّبِي صلى الله عَلَيْهِ وَسلم فَقعدَ وقعدنا حوله وَمَعَهُ مخصرة فَنَكس فَجعل ينكت بمخصرته ثمَّ قَالَ مَا مِنْكُم من أحد مَا من نفس منفوسة إِلَّا كتب مَكَانهَا من الْجنَّة وَالنَّار وَإِلَّا قد كتب شقية أَو سعيدة فَقَالَ رجل يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَندع الْعَمَل فَمن كَانَ منا من أهل السَّعَادَة فسيصير إِلَى عمل أهل السَّعَادَة وَأما من كَانَ منا من أهل الشقاوة فسيصير إِلَى عمل أهل الشقاوة قَالَ أما أهل السَّعَادَة فييسرون لعمل السَّعَادَة وَأما أهل الشقاوة فييسرون لِعَمَلِ الشَّقَاوَةِ ثُمَّ قَرَأَ (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصدق بِالْحُسْنَى) الْآيَة. (صحيح البخاري، كتاب الجنائز، باب موعظة المحدث عند القبر و قعود أصحابه حوله، ص 218، رقم 1362)

Hadhrat ‘Ali (raz) reported Allah’s Messenger (ﷺ) as saying, “The place which everyone of you will occupy in hell or in paradise has been recorded.” When his hearers asked him whether they should not trust simply in what had been recorded for them and abandon doing good deeds, he replied, “Go on doing them, for everyone is helped to do that for which he was created. Those who are among the number of the blessed will be helped to do appropriate deeds, and those who are among the number of the miserable will be helped to do appropriate deeds.” Then he recited, “As for him who gives, shows piety, and considers what is best to be true, We will help him to prosperity.” [92:5-6] (Sahih Al-Bukhari, Book of Funerals, p. 218, No. 1362)

This hadith shows that those who will enter Paradise are pre-determined in the knowledge of Allah, as well as those who will enter Hell are pre-determined in the knowledge of Allah.

There are 14 verses and 3 hadiths about this belief, the details of which you have read.

26 – The Qur'an is the Word of Allah

There are 13 verses and 4 hadiths about this belief, you can see the details of each

Note: There are three types of ‘words’:

(1) A word which is a personal attribute of Allah, it is eternal, it is not mundane, because it is an attribute of Allah, so it will also be eternal like Allah.

(2) The word of man, or the word of the angels, is mundane, because man and the angels are mundane, so whatever comes out of them will also be mundane.

(2) The Qur'an which is the word of Allah, if this word is with Allah then it is eternal. However, if an angel or a human reads this word, it becomes mundane and mortal, because our reading is mundane.

In the past, there has been a lot of controversy over whether the Qur'an is mundane or not, but if we differentiate between the word that is with Allah is eternal, and the person who reads or writes the Qur'an is mundane, then there will remain no dispute.

The Word with Allah is Everlasting and the Qur'an We Recite is Mortal

Opinion of Imam Abu Hanifa

Imam Abu Hanifa (rah) says in his book al-Fiqh al-Akbar:

و لفظنا بالقرآن مخلوق و كتابنا له مخلوقة و قرائتنا له مخلوقة و القرآن غير مخلوق---و القرآن كلام الله تعالى فهو قديم لا كلامهم --- و كلام الله تعالى غير مخلوق. (الفقه الأكبر للإمام أبي حنيفه، بحث أن القرآن كلام الله غير مخلوق و لا حادث، ص 50.52.58)

“Whatever words of the Qur'an we recite are created and whatever we write of the Qur’an is created and our reading of the Qur'an is created, but the Qur'an is not created ... and the Qur'an is the word of Allah Almighty, it is eternal, not the words of people. And the word

of Allah is not created. (Al-Fiqh al-Akbar, Imam Abu Hanifa, pp. 50, 52, 58)

Here are three portions from the book, all three quotes say that the word of Allah, and His attribute are eternal, but whatever the man reads from the Qur'an is mortal and perishable.

The Qur'an is the Word of Allah

The Qur'an has two statuses, one which is Allah's own word and that is Allah's attribute, and it is eternal. While, the second status is that we read the Qur'an, it is mundane and mortal.

The Qur'an is the word of Allah as He says:

﴿1﴾ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ [التوبة 9:6]

“And if any one of the Mushriks seeks your protection, give him protection until he listens to the Word of Allah” [9:6]

﴿2﴾ وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ [النمل 27:6]

“Indeed you are being given the Qur‘an by a Wise, Knowledgeable Being.” [27:6]

It is reported in al-Darami:

﴿1﴾ قال عمر بن الخطاب: إن هذا القرآن كلام الله فلا يغرنكم ما عطفتموه على أهوائكم. (الدارمي، باب القرآن كلام الله، ج 2 ، ص 533، رقم 3355)

Hadhrat Umar ibn al-Khattab (raz) said: “This is the Qur'an, the word of Allah, so you may not be deceived by the fact that you turn away from it due to your desire.” (al-Darami, Chapter: Qur’an is the word of Allah, vol. 2, p 533, No. 3355)

In these verses and hadith, the Qur'an is called the word of Allah.

The Qur'an is Preserved in the Tablet

Here are some verses:

(3) إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَكْنُونٍ [الواقعة 78-56:77]

"It is surely the Noble Qur'an, (recorded already) in a protected book (i.e. the Preserved Tablet)." [56:77-78]

(4) بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ [البروج 22-85:21]

"The reality is that it is the glorious Qur'an, (recorded) in the Preserved Tablet (Lauh Mahfuz)." [85:21-22]

From these verses it is clear that the Qur'an is in the Preserved Tablet.

The Qur'an was Revealed Little by Little from the Tablet

The Qur'an has been revealed to the Holy Prophet little by little in twenty-three (7) years

There is evidence for this in this verse:

(5) وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا [الإسراء 17:106]

"We have divided the Qur'an in portions, so that you may recite it to the people gradually, and We have revealed it little by little." [17:106]

(6) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ [الواقعة 56:80]

"A revelation (revealed bit by bit) from the Lord of the worlds." [56:80]

(7) وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۝ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ [الشعراء 194-26:192]

"This (Qur'an) is the revelation of the Lord of the worlds. The Trusted Spirit has brought it down upon your heart, so that you become one of the warners." [26:192-194]

From these verses it is clear that the Qur'an has been revealed to the Holy Prophet little by little.

Whoever Calls the Qur'an the Word Of Man Is a Disbeliever

The Qur’an says:

﴿8﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۞ سَأُصْلِيهِ سَقَرَ [المدثر 74:25-26]

“this is nothing but saying of a man. I will put him into Saqar (Hell).” [74:25-26]

Allah says about one who calls the Qur'an the word of man: “I will cast him into Hell”, for he has disbelieved.

The words Allah Almighty Speaks in the World are Either Through revelation or from Behind the Scenes

Whatever Allah Almighty speaks in this world is either by revelation or from behind the scene, because man does not have the power at this time to speak to Allah face to face, yes in the Hereafter Allah will grant us such power:

The Qur’an says:

﴿9﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ [الشورى 42:51]

“It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain, or that He sends a messenger, and he reveals, with His permission, what He wills.” [42:51]

﴿10﴾ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا [النساء 4:164]

“and Allah has spoken to Musa verbally.” [4:164]

Allah has also spoken to Prophet Moses (peace be upon him) from behind the scenes.

The Qur'an has not Been and Will not be Distorted

Since the revelation of the Qur'an, there has been no distortion in it, so if you look at the copies of the Qur'an prevalent in all over the

world, you will not see difference of a single letter. The whole Qur'an with its original contents is safe in the heart of the world's countless Hafizs (memorizers), and will remain safe. Therefore, those who claim that the Qur'an has been altered are wrong. In the following verse, Allah has promised to protect the Qur'an till the Doomsday:

﴿11﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [الحجر 15:9]

“We, Ourselves, have sent down the Dhikr (the Qur‘an), and We are there to protect it.” [15:9]

In this verse, Allah says that He has sent down the Qur'an and He will protect it till the Day of Judgment, and it is as safe today as it was on the first day.

It is Permissible to Recite the Qur'an as per Seven Methods of Recitations

It is a fact when the Qur'an was revealed, there were seven famous tribes of Arabia and each had a different accent, so Allah (ﷻ) allowed the same verse to be recited in seven accents. When it was collected in the Mushaf, it was combined with the Quraish accent, because that was the best accent, and nowadays the Qur'an is written in the same accent and in the same method of recitation.

Here is the hadith for this:

﴿2﴾ قال سمعت عمر بن الخطاب ... أن القرآن أنزل على سبعة أحرف فاقرؤوا منه ما تيسر. (صحيح البخاري،كتاب الخصومات،باب كلام الخصوم بعضهم في بعض، ص 389، رقم 2419؛ صحيح مسلم، كتاب صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف، ص 329، رقم 1899/818)

Hadhrat Umar bin Al-Khattab (raz) said: “The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you." (Sahih Al-Bukhari, Kitab al-Khusoomat, p. 389, No. 2419; Sahih Muslim, Kitab Salat al-Musafirin, p. 329, No. 818/1899)

It is stated in this hadith that the verse and the rulings mentioned in the verse are the same, but one can use seven accents and seven methods of recitations.

Allah will Speak to the People of Paradise

In the Hereafter, Allah will speak to the people of Paradise, but only Allah knows how this will happen. The Qur’an says:

﴿12﴾ سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ [يس 36:58]

“Salam (Peace upon you) is the word (they receive) from Merciful Lord.” [36:58]

﴿13﴾ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ [البقرة 2:174]

“Verily, those who conceal the Book Allah has revealed, and earn thereby a small price, they eat nothing into their bellies but fire, and Allah will not speak to them on the Day of Judgment, nor will He purify them, and for them there is painful punishment.” [2:174]

From these verses it is clear that Allah will speak to the people of Paradise in the Hereafter.

It is mentioned in hadith as well:

﴿3﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُءُوسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلاَمُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ . قَالَ وَذَلِكَ قَوْلُ اللَّهِ {سَلاَمٌ قَوْلاً مِنْ رَبٍّ رَحِيمٍ}." (ابن ماجة، كتاب المقدمة، باب فيما أنكرت الجهمية، ص 28، رقم 184)

It was narrated that Hadhrat Jabir bin 'Abdullah (raz) said that the Messenger of Allah (ﷺ) said: “'While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking upon them from above. He will say: "Peace be upon you, O people of Paradise." This is what Allah says in the Verse: "Salam (peace be upon you) - a Word from the Lord (Allah), The Most Merciful." [36:58].” (Ibn Majah, Kitab al-Muqaddama, Bab fi ma Ankrat al-Jahmiya, p. 28, No. 184)

It is in this hadith that Allah will speak to the people of Paradise.

﴿4﴾ عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "إن الله يقول لأهل الجنة: يا أهل الجنة، فيقولون : لبيك ربنا وسعديك، والخير في يديك..." (صحيح البخاري، باب كلام الرب مع أهل الجنة، ص 1296، رقم 7518)

Hadhrat Abu Sa'id Al-Khudri (May Allah be pleased with him) said that the Messenger of Allah (ﷺ) said, "Allah will say to the inhabitants of Jannah: 'O inhabitants of Jannah!' They will respond: 'Here we are! At Your service, O our Rubb. All good is in Your Hand!'…" (Sahih Al-Bukhari, Bab Kalam al-Rabb ma' Ahl al-Jannah, p. 1296, No. 7518)

But this word of Allah is not mortal like the word of man, it is eternal, and pure from any condition, because the word of Allah is not like any other in the universe, as the Qur'an says: "There is nothing like Him and He is the All-Hearing, the All-Knowing." [42:11] There is nothing like Allah and His attributes.

These are 13 verses and 4 hadiths about this belief, the details of which you have gone through.

27 – Where is ALLAH?

There is great disagreement about where Allah is, and the reason is that there are different verses and different hadiths about it, so it is difficult to determine one.

So there are 6 opinions about this, see the details of each of these opinions in 38 verses and 6 hadiths.

It is important to remember four things about Allah:

(1) Allah is wajib al-wujood (necessarily existent), He has always existed and He will always exist, He is the Creator of all things, there is no annihilation in Him, therefore there is no annihilation in His self or attributes.

(2) He is free from dimension, that is, He is not in any dimension, that is, He is not above, or below, or right, or left.

(3) He is free from the condition, that is, the different conditions in human beings and things are not in Allah, because Allah Himself is the creator of the condition, so how will the condition exist in Allah.

(4) There is none like Allah, there is no likeness to Him in attributes, nor is there any likeness in His Self.

So what about an attribute that is like the attribute of Allah, so it means that literally it looks like our attribute, but in the real sense it is something else, which We cannot comprehend, nor can we be aware of, so never compare any attribute of Allah to the attributes of creation.

It is established by this verse and hadith:

﴿1﴾ لَيْسَ كَمِثْلِهٖ شَيْءٌ وَهُوَ السَّمِيْعُ الْبَصِيْرُ۔ (سورة الشورى 11:42)

"There is nothing like Allah, and He is the All-Hearing, the All-Seeing"

The verse says that nothing is like Allah, so how can we imagine that He is sitting on a Chair like us, or that He has hands and feet like us, or that He has an attribute like ours?

﴿1﴾ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " يَقُولُ اللَّهُ تَعَالَى أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أُطْلِعْتُمْ عَلَيْهِ ". ثُمَّ قَرَأَ {فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} (صحيح البخاري، كتاب بدء الخلق، باب جاء في صفة الجنة و أنها مخلوقة، ص 541، رقم 3244؛ صحيح مسلم، كتاب الجنة و صفة نعيمها و أهلها، باب صفة الجنة، ص 1228، رقم 7132/2824)

Hadhrat Abu Hurairah (raz) narrated that the Prophet (ﷺ) said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing." Then he recited: 'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to. [32:17]" (Sahih Al-Bukhari, Kitab Bad'i al-Khalq, p. 541, No. 3244; Sahih Muslim, Kitab al-Jannah..., p. 1228, No. 2824/7132)

It is stated in this hadith that the boons of Paradise have not been seen by an eye, nor heard by an ear, nor has the thought of them passed through any heart. When it comes to the boons of Paradise which are created by Allah, How can we imagine the nature of the attributes of Allah? So, do not form your opinion about where is Allah and what is nature of His attributes, we should not compare Him with ourselves and other creatures.

First Group

The first group is of the opinion that Allah is omnipresent according to His glory.

But this group does not discuss with what state He exists, whether He exists with His Self, or with knowledge, power and insight, because Allah is free from dimensions and conditions.

Here are some verses regarding the same:

These verses are the proof of those who say that Allah is everywhere:

﴾1﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [الحديد 57:4]

"He is with you wherever you are, and Allah is watchful of whatever you do." [57:4]

﴾2﴿ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا [المجادلة 58:7]

"nor between fewer than that or more, but He is with them wherever they may be." [58:7]

﴾3﴿ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا [التوبة 9:40]

"and he was saying to his companion, Do not grieve. Allah is surely with us." [9:40]

﴾4﴿ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ [محمد 47:35]

"So, do not lose heart, and do not appeal for peace; you will be the uppermost, and Allah is with you." [47:35]

﴾5﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ [البقرة 2:186]

"When My servants ask you about Me, then (tell them that) I am near." [2:186]

﴾6﴿ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [ق 50:16]

"and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein." [50:16]

﴾7﴿ وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهُ اِنَّ اللَّهَ وَاسِعٌ عَلِيْمٌ [البقرة 2:115]

"To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. Indeed, Allah is All-Embracing, All-Knowing." [2:115]

These 7 verses show that Allah is present everywhere, but without a place and without a condition.

This group also raises the point that if we consider Allah to be sitting on the Throne, and say that Allah is sitting on the Throne, then the question would be: where was Allah before making the Throne?

Second Group

The opinion of the second group is that Allah is on the Throne according to His glory, but in which condition, they do not discuss the condition in which He is, because Allah is absolutely pure from dimension and condition.

They say: Allah says in these 7 verses that He is on the Throne, so we believe in Him and believe in His verses, and we do not consider it proper to interpret anything.

They say regarding the 7 verses mentioned above which say that Allah is everywhere that Allah is everywhere with knowledge, insight and power.

In their argument they present these 7 verses:

﴿8﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [طه 20:5]

“The Rahman (Allah, the All-Merciful) has positioned Himself on the Throne.” [20:5]

﴿9﴾ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ [الأعراف 7:54]

“Surely, your Lord is Allah who created the heavens and the earth in six days, then He positioned himself on the Throne.” [7:54]

﴿10﴾ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ [يونس 10:3]

“Surely, your Lord is Allah, the One who created the heavens and the earth in six days, and then He positioned Himself on the Throne.” [10:3]

﴿11﴾ اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ [الرعد 13:2]

“Allah is the One who raised the heavens without pillars that you can see them. Then He positioned Himself on the Throne” [13:2]

﴿12﴾ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ [الفرقان 25:59]

“the One who created in six days the heavens and the earth and whatever lies between them, then He positioned Himself on the Throne.” [25:59]

﴿13﴾ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ [السجدة 32:4]

“Allah is the One who created the heavens and the earth and all that is between them in six days, then He positioned Himself on the Throne.” [32:4]

﴿14﴾ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ [الحديد 57:4]

“He is the One who created the heavens and the earth in six days, then He positioned Himself on the Throne.” [57:4]

In these 7 verses it is stated that Allah has positioned Himself on the Throne.

Therefore, this second group was of the opinion that Allah is positioned on the Throne, it is not known in what way, but He is positioned according to the ways that suits Him.

Explanation: *Istiwa* is an Arabic word, it means to stand up, to position, to control, and sometimes it also means to sit, this word is one of the Mutashabihat words (whose exact meaning is known only to Allah), so it is difficult to determine the meaning, because He is free from standing etc., He is free from any condition.

The Throne is a Great Creature

﴿15﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ [النمل 27:26]

"Allah! There is no god but He, the Lord of the Great Throne." [27:26]

﴿16﴾ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ [التوبة 9:129]

"There is no god but He. In Him I have placed my trust, and He is the Lord of the Great Throne." [9:129]

These verses and many other verses show that the Throne is a great creature which Allah has created.

The Chair

The Chair is also a creation of Allah, but the status of the chair is less than that of the Throne, as if a bracelet had been put in the desert, then the iron ring has no status compared to the desert, just as compared to the Throne, the Chair has no special status. However, Allah knows it best, but this Chair is still so big that it surrounds the whole earth and the sky, as it is mentioned in the Qur'an:

﴿17﴾ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ [البقرة 2:255]

"His Kursiy (Chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. He is the All High, the Supreme." [2:255]

Third Group

The opinion of the third group is that Allah is in the universe with His knowledge, power and insight, not that He is present in the universe with His Self, but where He is then, this is not mentioned anywhere.

Here are their arguments:

They say that the universe is created by Allah, so how can He be in the universe?

Secondly, the universe is perishable, so if Allah Himself is present in it, then Allah Himself will also be perishable, so it should be said that Allah is in the universe in terms of knowledge and insight.

Here are some verses:

﴿18﴾ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا [النساء 4:126]

“Allah encompasses every thing.” [4:126]

﴿19﴾ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ [فصلت 41:54]

“Beware, He is the One who encompasses everything.” [41:54]

﴿20﴾ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ [الأنفال 8:47]

“Allah is All-Encompassing of what they do.” [8:47]

In these 3 verses it is stated that Allah encompasses everything, so He is in the universe in terms of knowledge, not in terms of His Self.

﴿21﴾ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [الحديد 57:2]

“He gives life and brings death, and He is Powerful to do any thing.” [57:2]

﴿22﴾ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [الأحقاف 46:33]

“Yes of course, He is powerful to do every thing.” [46:33]

﴿23﴾ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [الملك 67:1]

“Glorious is the One in whose hand is the Kingdom (of the whole universe), and He is powerful over every thing,” [67:1]

﴿24﴾ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ [الشورى 42:50]

“and makes whom He wills barren. Surely, He is All-Knowing, Very-Powerful. ” [42:50]

In these 7 verses it is stated that Allah encompasses the whole universe in terms of knowledge of power and ownership.

That is why the third group says that Allah exists in the universe in terms of knowledge, power, and insight, not in terms of Himself.

Fourth Group

The opinion of the fourth group is that Allah is at height according to His glory. But this group does not determine how high He is, but He is at height as per His glory.

Here are some verses regarding it:

﴿25﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ [النحل 16:50]

“They fear their Lord above them and do as they are commanded.” [16:50]

﴿26﴾ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ [فاطر 35:10]

“Towards Him ascends the pure word, and the righteous deed uplifts it.” [35:10]

﴿27﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ۞ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ [المعارج 70:3-4]

“(and it will come) from Allah, the Lord of the stairways, to whom ascend the angels and the Spirit in a day the length of which is fifty thousand years.” [70:3-4]

﴿28﴾ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ [السجدة 32:5]

“He manages (every) matter from the sky to the earth, then it (every matter) will ascend to Him in a day the measure of which is one thousand years according to the way you count.” [32:5]

These 4 verses indicate that Allah is at height.

﴿1﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ... (أبو داؤد، كتاب التطوع، باب أي الليل أفضل، ص 197، رقم 1315)

It is narrated on the authority of Abu Hurayrah (raz) that the Messenger of Allah (ﷺ) said: “Our Lord descends to the heaven of world every night, when one-third of the night remains.” (Abu Dawud, Kitab al-Tatawwu, p 197, No 1315)

The hadith shows that Allah is at height. Therefore, the opinion of this fourth group is that Allah is at height, but we do not discuss the condition of it, He is so according to His glory.

Fifth Group

Allah is in the heavens according to His glory. This is not a big group, rather this is the opinion of some people and this opinion is very close to the opinion of the fourth group.

They present the following hadith in argument:

﴾2﴿ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ بَيْنَا أَنَا أُصَلِّي، مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ... قَالَ وَكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَمًا لِي ... قَالَ " ائْتِنِي بِهَا " . فَأَتَيْتُهُ بِهَا فَقَالَ لَهَا " أَيْنَ اللَّهُ " . قَالَتْ فِي السَّمَاءِ . قَالَ " مَنْ أَنَا " . قَالَتْ أَنْتَ رَسُولُ اللَّهِ . قَالَ " أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ ". (صحيح مسلم، كتاب المساجد، باب تحريم الكلام في الصلاة و نسخ ما كان من إباحته، ص 218، رقم 1199/537)

It is narrated on the authority of Mu'awiyah ibn al-Hakam al-Salami (raz), he said: “While we were praying with the Messenger of Allah (ﷺ) ... I had a slave girl who was grazing my goat ... The Prophet (ﷺ) said: Bring the slave girl to me. Then I brought the slave girl to the Prophet (ﷺ). He asked the slave girl, 'Where is Allah?' The slave said, "In heaven" then asked, "Who am I?" The slave said, "You are the Messenger of Allah." The Prophet (ﷺ) said: Free her free, she is a believer.” (Sahih Muslim, Kitab al-Masajid, p 218, No 1199/537)

In this hadith, the slave girl said that Allah is in the sky and the Prophet (ﷺ) accepted it.

Therefore, the opinion of this group is that Allah is the sky, but they do not discuss about the condition in which He is, it is just according to His glory.

Sixth Group

The opinion of the sixth group is that all the issues like *istawa ala al-arsh*, where is Allah, face of Allah, hand of Allah, foot of Allah, finger of Allah, descent of Allah, these are all among the *mutashabihat* (the meaning of which is known to Allah alone), so it should be said about them that their meaning is known, but the condition is not known, it is obligatory to believe in them, and arguing about them is bid'ah (innovation in religion), so it is better to remain silent about them.

This statement of Imam Malik is very famous among them:

سمعت يحى بن يحى يقول كنا عند مالک بن أنس فجاء رجل فقال يا أبا عبد الله، الرحمن على العرش الستوى (سورة طه 5) كيف استوى، قال فأطرق مالک رأسه حتى علاه الرحضاء ثم قال الاستوى غير مجهول، و الكيف غيرمعقول، و الإيمان به واجب، و السؤال عنه بدعة، و ما أراک إلا مبتدعا، فأمر به أن يخرج، قال الشيخ: و على مثل هذا درج أكثر علمائنا في مسئلة الاستوى، و في مسئلة المجيئ، و الإتيان، و النزول. (الأسماء والصفات للبيهقي، كتاب الاعتقاد، باب القول في الاستوى، ج 1، ص 116؛ شرح الفقه الأكبر، ص 70)

Yahya ibn Yahya (rah) says: We were with Imam Malik ibn Anas (rah) when a man came and said: O Abu Abdullah! “Allah has positioned Himself on the Throne” [al-Qur’an: 20:5] so what is the condition of His positioning? Imam Malik (rah) lowered his head, until he started sweating, then he said that the meaning of *istawa* (positioning) is not known, its condition is not understood, but it is obligatory to believe in it, and to question about it is bid'ah (innovation in religion). Then he said, I think this man is a bid’ati, so he ordered to move him out. Shaikh said: Therefore, the Ulama included the expressions like coming of Allah, His descent etc under *istiwa* itself (i.e. it is bid'ah to ask about it). (Al-Asma wa al-Sifat by al-Baihaqi, *Kitab al-Ai’tiqad*, Bab al-Qawl fi Al-Istawa, 1:116; Sharh al-Fiqh al-Akbar, p 70)

In this statement, Imam Malik (rah) even called the one who asked about Istiwa a bid’ati and expelled him from the room.

They present this verse as proof:

﴿29﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ [آل عمران 3:7]

"He is the One who has revealed to you the Book (the Qur'an). Out of it there are verses that are Muukamat (established), which are the principal verses of the Book, and some others are Mutashabihat (whose definite meanings are unknown). Now those who have perversity in their hearts go after such part of it as is mutashabih, seeking (to create) discord, and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah; and those well-grounded in knowledge say: .We believe therein; all is from our Lord.. Only the men of understanding observe the advice." [3:7]

This verse advises us not to follow similar words, but to believe in these verses and remain silent on such occasions, so we do not go into the depth of *istiwa*, rather remain silent.

Opinion of Imam Abu Hanifa (rah)

Imam Abu Hanifa's opinion in this regard is that its meaning is known, but the condition is not known, because we do not know the condition. It is mentioned in Sharh al-Fiqh al-Akbar which is the commentary of Imam Abu Hanifa's famous book al-Fiqh al-Akbar:

وله يد و وجه و نفس كما ذكره الله تعالى في القرآن، فما ذكره الله تعالى في القرآن من ذكر الوجه و اليد و النفس فهو له صفات بلا كيف، و لا يقال: إن يده قدرته او نعمته لأن فيه إبطال الصفة و هو قول أهل القدر و الاعتزال، و لكن يده صفته بلا كيف، وغضبه و رضاه صفتان تعالى بلا كيف. (شرح كتاب الفقه الأكبر، ص 68-66)

For Allah, the hand, the face, the soul is proved, as it is mentioned in the Qur'an, so what Allah (ﷻ) has mentioned in the Qur'an, the face, the hand, the soul, then this is the attribute of Allah, but we do not know the condition. And it should not be said that the meaning of 'the hand of Allah' is His power, or the blessing of Allah, because by

interpreting one may invalidate the attribute of Allah. The opinion of Qadriyah and Mu'tazilah (sects) is that Allah's hand means His power or His blessing, but the fact is that Allah's hand means His attribute, but without explanation. Similarly, Allah's wrath and Allah's pleasure are both attributes of Allah, but we do not know their conditions. (Sharh al-Fiqh al-Akbar, p 66, 68)

The commentators have also included "Allah has positioned Himself on the Throne" [al-Qur'an: 20:5] in the category of *istawa* and the meaning of *istawa* is known, but it is not known in what condition Allah has positioned Himself on the Throne, nor it is explained in any verse or hadith. That's why it is one of the Mutashabihat (whose exact meaning is known only to Allah), so we have to keep quiet about it.

Opinion of Imam Ghazali (rah)

Imam al-Ghazali (may Allah have mercy on him) said: The translation of istawa is not to sit on the Throne, or position oneself, rather it means to protect the Throne, to occupy the Throne, keep the Throne. (Qawaid al-Aqaid, p 167)

So, If the word Istawa is translated as "He dominated the Throne", "He occupied the Throne" or "He kept the Throne", then the condition of Allah does not come in it, so there is no need to discuss the condition in this translation.

He did not translate that Allah seated on the Throne, or positioned Himself.

Opinion of Imam Tahawi (rah)

Imam Tahawi (rah) has adopted the view that the Throne and the Chair are true, but Allah does not need the Throne and the Chair. He says:

والعرش و الكرسي حق، و هو عزو جل مستغن عن العرش و ما دونه. (العقيدة الطحاوية، رقم العقيدة 49 و 50، ص 13)

“The Throne and the Chair is True, but Allah Almighty does not need the Throne and the Chair.” (Al-Aqidah Al-Tahawiyyah, Aqidah No. 49, 50, p 13)

The opinions of these 6 groups and 4 elders of Ulama are in front of you, consider for yourself.

These Words are also among Mutashabihat

Apart from Istawa, the following 9 words are also among the Mutashabihat.

The Qur’an says: “Nothing is like Him” [al-Qur’an 42:11], so Allah's hands, face, etc. cannot be like our hands and faces, their true meaning is known only to Allah, so these words and limbs are among the Mutashabihat, and it is forbidden in the verse to delve into Mutashabihat. Therefore, believe in these words, and avoid further intrusion.

The commentators of the Qur’an have translated these words from the point of view of the context, which is not the actual translation, but they have tried to explain the meaning of these sentences in order to make it closer to people’s understanding.

Here are the nine words:

(1) The hand of Allah
(2) The face of Allah
(3) The soul of Allah
(4) The eye of Allah
(5) Right hand
(6) Finger
(7) Foot
(8) The descent of Allah
(9) To create Adam in His own form
Here are the verses that mention hand for Allah:

﴿30﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ [المائدة 5:64]

“The Jews said, .Allah‘s hand is fettered.. Fettered are their own hands, and cursed are they for what they said. In fact, His hands are outspread, He spends as He wills.” [5:64]

﴿31﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ [الفتح 48:10]

“Those who pledge allegiance with you (by placing their hands in your hand)__ they, in fact, pledge allegiance with Allah. Allah‘s hand is over their hands.” [48:10]

﴿32﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ [يس 36:83]

“So, pure (from every fault) is the One in whose hand is the dominion of all things. And towards Him you are to be returned.” [36:83]

In these three verses the hand of Allah is mentioned.

These verses mention face for Allah:

﴿33﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ [البقرة 2:115]

“To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. Indeed, Allah is All-Embracing, All-Knowing.” [2:115]

﴿34﴾ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ [البقرة 2:272]

“Whatever good you spend is for your own selves, and you shall not spend but to seek the Face (pleasure) of Allah.” [2:272]

﴿35﴾ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ [الروم 30:39]

“and whatever Zakah you give, seeking Allah‘s pleasure with it, (it is multiplied by Allah, and) it is such people who multiply (their wealth in real terms.)” [30:39]

In these three verses, the Face of Allah is mentioned.

The following verse mentions Soul or Heart for Allah:

﴾36﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ [المائدة 5:116]

“You know what is in my heart, and I do not know what is in Your‘s.” [5:116]

The following verse mentions Eye for Allah:

﴾37﴿ وَلِتُصْنَعَ عَلَى عَيْنِي [طه 20:39]

“and that you might be brought up under My eye.” [20:39]

The following verse mentions Right Hand for Allah:

﴾38﴿ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ [الزمر 39:67]

“and the heavens (will be) rolled up on his right hand.” [39:67]

The following hadith mentions Finger for Allah:

﴾3﴿ إن قلوب بني آدم كلها بين أصبعين من أصابع الرحمن. (مسند أحمد، مسند عبد الله بن عمر بن العاص، ج 11، ص 130، رقم 6569)

“The hearts of the children of Adam are between the fingers of Allah, the Most Merciful. (Musnad Ahmad, Musnad Abdullah bin Amr bin Al-Aas, 11/130, Hadith No. 6569)

This hadith mentions the fingers for Allah.

The following hadith mentions Foot for Allah:

﴾4﴿ عن أبي هريرة ... يقال لجهنم هل امتلأت و تقول هل من مزيد؟ فيضع الرب تبارك وتعالى قدمه عليها فتقول قط قط. (صحيح البخاري، كتاب سورة ق، باب قوله وتقول هل من مزيد، ص 858، رقم 4849)

It is narrated on the authority of Abu Hurayrah (raz): Hell will be asked, "Are you full?" Hell will say: give more, then Allah Almighty will put his foot on it then hell will say, “that's enough”. (Sahih al-Bukhari, Book of Surah Qaf, p 858, No 4849)

This hadith mentions foot for Allah.

The following hadith mentions descent for Allah:

﴿5﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ... (أبو داؤد، كتاب التطوع، باب أي الليل أفضل، ص 197، رقم 1315)

It is narrated on the authority of Abu Hurayrah (raz), the Messenger of Allah, may Allah bless him and grant him peace, said: “The Prophet (ﷺ) said: Our Lord, every night, when there are only third part of the last of night left, He descends towards the sky of world. (Abu Dawud, Kitab al-Tatawwu, p 197, No 1315)

This hadith mentions the descent of Allah.

Adam (peace be upon him) was created by Allah in His own image.

﴿6﴾ عن أبي هريرة عن النبي ﷺ قال: خلق الله آدم على صورته طوله ستون ذراعا. (صحيح البخاري، كتاب الاستئذان، باب بدء السلام، ص 1084، 6227؛ صحيح مسلم، كتاب الجنة و نعيمها، باب يدخل الجنة أقوام أ فئدتهم مثل أفئدة الطير، ص 1234، رقم 7163/2841)

“It is narrated on the authority of Abu Hariryrah (raz) that the Prophet (ﷺ) said: “Allah created Adam in His own image, his height was sixty cubits.” (Sahih al-Bukhari, Kitab al-Istizan, p 1084, No 6227; Sahih Muslim, Kitab al-Jannah, p 1234, No 2841/7163)

This hadith mentions that Adam (peace be upon him) was created by Allah in His own image.

These are *mutashabihat,* we are asked not to venture to explore their meaning.

So, these were 38 verses and 6 hadiths about this belief.

28 – What is Qalam (Pen)?

There are 4 verses and 2 hadiths about this belief, the details are as follows:

It is known from the Qur'an and the Hadith that Allah created the pen to write, and asked it to write, so it wrote down everything that it was asked to write. But its detailed condition is not known, it is known to Allah alone.

Here are the verses:

﴿1﴾ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ [القلم 68:1]

"Nun, by the pen and what they write." [68:1]

﴿2﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ [العلق 96:3-4]

"Read, and your Lord is the most gracious, who imparted knowledge by means of the pen." [96:3-4]

﴿1﴾ قَالَ عُبَادَةُ بْنُ الصَّامِتِ لاِبْنِهِ ... سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ. قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَىْءٍ حَتَّى تَقُومَ السَّاعَةُ ". يَا بُنَىَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي". (أبو داؤد، كتاب السنة، باب في القدر، ص 664، رقم 4700؛ سنن الترمذي، كتاب القدر، باب اعظام أمر الإيمان بالقدر، ص 495، رقم 2155)

Hadhrat Ubadah b. al Samit (raz) said to his son: … I heard the Messenger of Allah (ﷺ) say: The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour

comes. Son! I heard the Messenger of Allah (ﷺ) say : He who dies on something other than this does not belong to me." (Abu Dawud, Kitab al-Sunnah, Bab fi al-Qadr, p. 664, No. 4700; Sunan al-Tirmidhi, Kitab al-Qadr, Bab al-A'zam Amr al-Iman al-Qadr, p. 495, No. 2155)

It is clear from these verses and hadith that the Pen is a special thing of Allah which He created first and commanded to write down everything till the Day of Resurrection and things after that, and the Pen wrote down all these things. But this Pen is not like our pen, only Allah knows how it is.

What is a Lauh (Tablet)?

Lauh means tablet, but only Allah knows what kind of Tablet it is. The devils and jinn cannot reach the tablet that they can change or distort. The Holy Qur'an was preserved in that tablet, and it is still there. Then, it was revealed to the Holy Prophet (ﷺ) which is before us today.

﴿3﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ [البروج 22-85:21]

"The reality is that it is the glorious Qur'an, (recorded) in the Preserved Tablet (Lauh Mahfuz)." [85:21-22]

﴿4﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَكْنُونٍ [الواقعة 78-56:77]

"It is surely the Noble Qur'an, (recorded already) in a protected book (i.e. the Preserved Tablet)." [56:77-78]

﴿2﴾ عن عمران بن حصين قال قال رسول الله ﷺ: ... قال كان الله قبل كل شيئ ، و كان عرشه على الماء، و كتب فى اللوح ذكر كل شيئ. (مسند أحمد، حديث عمران بن حصين، ج 33، ص 107، رقم 19876)

It is narrated on the authority of Imran b. Hussain, he said: I heard the Messenger of Allah (ﷺ) said: “First of all there was Allah, and the Throne of Allah was on the water, and everything was recorded in the Preserved Tablet.” (Musnad Ahmad, Hadith of Imran bin Hussain, vol. 33, p. 107, No. 19876)

It was known from these verses and hadith that the Qur'an was in the Preserved Tablet, from there it was revealed to the Holy Prophet (ﷺ), and it was also known that everything is mentioned in the Preserved Tablet.

So, these were 4 verses and 2 hadiths about this belief, the details of which you have read.

29 – What is Iman?

There are 14 verses and 6 hadiths about this belief, the details of which as follows:

If a person believes in the following six things, he will be declared a *mu'min* (believer).

If he denies any of these six things, he will be a kafir (disbeliever), but if he does not deny any of these six things, he will not be a disbeliever, he will remain a Muslim; so he may not be declared a disbeliever until he goes against them.

So, Iman means to:

(1) Have faith in Allah

(2) Have faith in the Prophets

(3) Have faith in the Books of Allah

(4) Have faith in the angels

(5) Have faith in the Hereafter

(6) Have faith in destiny.

It is mentioned in al-Aqidat al-Tahawiyyah that it is necessary to have faith in these six things.

والإيمان هو الإيمان بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، والقدر خيره وشره، وحلوه ومره. (العقيدة الطحاوية، رقم العقيده 66، ص 15)

"Iman means to believe in Allah, in the angels, in the books of Allah, in His messengers, in the Hereafter, in the destiny good or bad, sweet or sour." (al-Aqidat al-Tahawiyyah, Aqidah No 66, p 15)

It says that believing in these six things makes a person a believer.

Here are the proofs of these six beliefs:

﴿1﴾ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ [البقرة 2:285]

“The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers.” [2:285]

This verse mentions believing in four things.

﴿2﴾ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ [البقرة 2:177]

“but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets.” [2:177]

It is mentioned in hadiths:

﴿1﴾ عن يحى ابن يعمر...قال فأخبرني عن الإيمان؟ قال أن تؤمن بالله و ملائكته، و كتبه، و رسله، و اليوم الآخر، و تؤمن بالقدر خيره وشره قال صدقت. (صحيح مسلم، كتاب الإيمان، ص 25، رقم 93/8)

“It is narrated on the authority of Yahya Ibn Ya'mar, he said: He asked the Prophet (ﷺ) to tell him about faith. The Prophet (ﷺ) said: Believe in Allah, His angels, His books, His Messengers, the Last Day and believe in this destiny good or bad. He said, you have told the truth.” (Sahih Muslim, Kitab al-Iman, p 25, No. 8/93)

﴿2﴾ عن أبي سعيد قال لقي رسول الله ﷺ ابن صائد في بعض طرق المدينة... فقال أتشهد أنت أني رسول الله؟ فقال النبىﷺ آمنت بالله و ملائكته وكتبه ورسله واليوم الآخر ـ (ترمذی شریف ، باب ما جاء فی ذکر ابن صیاد ، ص ۵۱۶، رقم ۲۲۴۷)

“It is narrated on the authority of Abu Sa'id, he said: “The Messenger of Allah (ﷺ) met Ibn Sa'id in one of the roads of Madinah... He said, "Do you testify that I am the Messenger of Allah?" The Holy Prophet replied: “I believe in Allah, His angels, His books and His apostles and the last day.” (Tirmidhi, Bab Ma Jaa Fi Zikr Ibn Sa’id, p. 516, No. 2247)

These verses and hadiths mention believing in six things, so if you believe in these six things, you will become a believer, otherwise not.

The Meaning of Faith in Allah

Belief in Allah means believing in Allah as One.

Kafir: Now if one does not believe in Allah as Creator, rather he says that the whole world was created by itself, as the atheists say, then such a man is *kafir* (infidel).

Mushrik: If he believes in Allah, believes that He is the Creator of the world, but believes in many gods, then he is called *mushrik* (polytheist). Please, see the rest of the details in the discussion of *Shirk*.

The Meaning of Believing in the Books

The verse [2:285] mentions that all the books that Allah has sent down are true. Let us all believe that those books were enough to guide man in their time, and they, too, consisted of the six components of the faith mentioned above, which we must believe in, although the other details were different, it is not permissible to act on them now, because those details have now been abolished, so now we have to follow the Shari'ah of the Holy Prophet (ﷺ).

So, we have to respect all these heavenly books, and love them with all our heart.

The final book revealed by Allah is the Qur'an. There are three forms of believing in the Qur'an:

(1) Believing in the Qur'an means believing in every verse of it that it is a revelation from Allah. If one denies even one of these verses, then he is a disbeliever.

(2) If a command is proved by a clear verse, then it is also necessary to obey it. If one denies even one of these verses, then he is a disbeliever.

For example, prayer and fasting are proven by clear verses, so if one denies it, for example, if he says that he does not believe in prayer, or

if he does not believe in fasting, then he will become a disbeliever, because he denied the verse.

The same thing is mentioned in the books of Fiqh (jurisprudence) that if one denies the matters of religion, then one will become a disbeliever.

But if a person believes that prayer is obligatory, that fasting is obligatory, he does not deny it, but does not offer prayers because of laziness, or does not fast, then he will not become a kafir, although he will be called a fasiq (sinner).

The Principle of Accepting the Interpretation of a Complex Verse

(3) The third case is that the verse is *mughlaq* (complex), its meaning is not clear as well as its meaning is not mentioned in any clear hadith. For example, if two commentators have stated two meanings, he believes that this is a verse sent down by Allah, but he believes in one interpretation and does not believe in the other interpretation, or the ruling of another interpretation, so he will not become a disbeliever, because he has accepted the verse, but he has not accepted one of its interpretation, so he will not become a disbeliever.

It is very important to remember this principle, otherwise many sects do so by interpreting a vague verse according to their own interpretation, and those of other sects do not believe it, so they call them kafir and even they do not offer prayers behind them, and if someone offers funeral prayer of a person belonging to other school of thought, then those who offer funeral prayers are declared as kafir and their marriages as dissolved.

Consider the point, how many Muslims were divided by such a stand, and what is the fate of Muslims today due to such issues.

However, denying the verse will make one a disbeliever. Here are some verses that establish this point:

﴿3﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ [آل عمران 3:4]

"Surely, those who have rejected the verses of Allah, for them there is severe punishment..." [3:4]

﴿4﴾ وَمَنْ يَكْفُرْ بِآَيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ [آل عمران 3:19]

"Whoever denies the verses of Allah, then, Allah is swift at reckoning." [3:19]

﴿5﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِآَيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [آل عمران 3:21]

"Surely, those who reject the verses of Allah and slay the prophets unjustly, and slay those of the people who bid justice, give them the good news of a painful punishment." [3:21]

﴿6﴾ وَلَكِنَّ الظَّالِمِينَ بِآَيَاتِ اللَّهِ يَجْحَدُونَ [الأنعام 6:33]

"but the transgressors actually deny the signs of Allah." [6:33]

In all these verses it is said that he who does not believe in the verses of Allah is a disbeliever. And to deny a verse means to deny a single verse of the Qur'an, or to deny a clear command from a verse, this will make one a disbeliever.

What it Means to Believe in Messengers?

The verse [2:285] mentions that all the messengers and prophets sent down by Allah are true. We should believe in all the Messengers who were the true Apostles and Prophet in their time, and their Shari'ah was the true. All the principal components of faith (Belief in Allah, the Prophet, the Book, the Angel, the Hereafter, and Destiny) were the same among all the Prophets, although the other issues, such as the methods of prayer, fasting etc. were different, so we shall not act on the those details now, and we will have faith in the fundamental six beliefs only.

It was in the law of the previous prophets that it was necessary to believe in these points, as the Qur'an says:

﴿7﴾ آَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ [البقرة 2:285]

"The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers." [2:285]

In this verse, it is stated that in the law of all the previous messengers, people were asked to believe in all the messengers, angels, and all the books.

So, we should believe in all these messengers that they were the true messengers, and the true prophets, and it is necessary to respect them, and love them from the heart, it is not permissible to neglect them the least, this is what Islam teaches to its followers.

One Who will Deny any of these Six Beliefs will be a Disbeliever

If one denies one of these six beliefs, he will be a disbeliever, but if he does not deny any of these six beliefs, he will not be a disbeliever, he will remain a Muslim, so one should be declared disbeliever on petty matters.

The proof of this is the text from Al-Tahawiyyah:

ولا يخرج العبد من الإيمان إلا بجحود ما أدخله الله فيه (العقيدة الطحاوية، رقم العقيدة 61، ص 15)

"One will come out of the faith by denying the things which Allah has made him believe."(Aqidat al-Tahawiyyah, Aqidah No. 61, p. 15)

This text says that when a person becomes a Muslim by confessing these six beliefs, then by denying any of them, he will come out of faith, but if he does not deny one of them, he will remain a believer. In the same way, committing a major sin will not make him a kafir. Yes, if he considers it a lawful to commit a major sin, then he will become a kafir, because to consider a major sin lawful means that he is denying the verse that mentions the major sin.

Faith Means Affirmation with Heart and Confession with Tongue

One should confirm with his heart all the six beliefs that are necessary for faith, and also confess with his tongue that he is a Muslim, then only he will become a believer. But if he does not confirm with his heart, he confesses only with his tongue, so he is not a believer, such a person is a hypocrite.

Confession with the tongue is necessary so that worldly rulings can be enacted, for example: Funeral prayers should be offered on him, a Muslim woman is married to him, because if one does not confess to Islam, then how will the people of the world know that He is a Muslim, and how Islamic injunctions will apply him.

It is mentioned in Aqidat al-Tahawiyyah:

والإيمان هو الإقرار باللسان، و التصديق بالجنان (العقيدة الطحاوية، رقم العقيدة 62، ص 15)

"Iman means to confess with the tongue and to affirm with the heart." (Aqidat al-Tahawiyyah, Aqidah, No. 62, p. 15)

It says that *iman* is to confirm with the heart and to confess with the tongue.

Denial of Faith for Fear of Murder

If there is faith in the heart, but one denies Allah with his tongue for fear of being killed, he will still be a believer, because the real faith is to believe in Allah from the heart.

The proof for this is the verse that follows:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ [النحل [16:106

"Whoever rejects his faith in Allah after having believed in Him — not the one who is compelled (to utter a word of disbelief) under duress

while his heart is at peace with Faith, but the one who has laid his breast wide open for disbelief — upon such people is the wrath of Allah, and for them there is a heavy punishment.” [16:106]

There are two things in this verse: (1) if one does not believe in Allah from the heart, then even if he speaks with his tongue, he is not a believer in Allah. (2) the faith is in the heart, but if one denies Allah with one's tongue out of compulsion, then he is a believer. It is not correct to declare him *kafir*.

﴾8﴿ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ [المجادلة 58:22]

“They are such that Allah has inscribed faith on their hearts” [58:22]

This verse shows that the oneness of Allah in the heart is the real faith.

﴾3﴿ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْرُجُ مِنْ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ. (صحيح البخاري، كتاب الإيمان، باب زيادة الإيمان و نقصانه، ص 10، رقم 44)

It is narrated on the authority of Hadhrat Anas (raz), the Prophet (peace and blessings of Allah be upon him) said: “Whoever says, *Laa ilaaha ill-Allah*, and has faith in his heart equal to barley, he will be taken out of Hell.” (Sahih al-Bukhari, Kitab al-Iman, p 10, No.44)

﴾4﴿ عن أنس بن مالک قال قال رسول الله ﷺ: ... ثم يخرج من النار من قال لا اله الا الله و كان في قلبه من الخير ما يزن ذرة. (صحيح مسلم، كتاب الإيمان، باب أدنى أهل الجنة منزلة فيها، ص 102، رقم 3478/193؛ صحيح البخاري، باب كتاب التوحيد، باب كلام الرب تعالى يوم القيامة مع الانبياء وغيرہم، ص 1294، رقم 7510)

It is narrated on the authority of Hadhrat Anas ibn Malik (raz) that the Messenger of Allah (ﷺ) said, “Whoever says, “Then one will be taken out of Hell who said there is none worthy of worship but Allah and has an atom of goodness in his heart.” (Muslim, Kitab al-Iman, p. 102, No. 193/3478; Sahih al-Bukhari, Kitab al-Tawhid, p. 1294, No 7510)

It is known from these verses and hadiths that if there is an atom of faith in the heart, then He will enter Paradise, which means that the confirmation of heart is the real faith.

We are not Obliged to Look into the Heart

If one confesses faith with his tongue, then we are not obliged to investigate whether he said it with his heart or not, but we will consider him a believer and the rules of Islam will apply him. Yes, if he commits apparent disbelief or polytheism, then he will be considered a disbeliever. For example, if he confesses his faith and prostrates before idols, then he will be considered a disbeliever as this act of him is disbelief.

We are not obliged to examine the heart:

﴿5﴾ عَنْ أُسَامَةَ بْنِ زَيْدٍ ... فَأَدْرَكْتُ رَجُلاً فَقَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ فَذَكَرْتُهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَقَتَلْتَهُ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلاَحِ . قَالَ " أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لاَ " . فَمَازَالَ يُكَرِّرُهَا عَلَىَّ حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. (صحيح مسلم، كتاب الإيمان ، باب تحريم قتل الكافر بعد قوله لا اله الا الله، ص 56، رقم 277/96؛ أبو داؤد، كتاب الجہاد، باب على ما يقاتل المشركون، ص 381، رقم 2640)

It is narrated on the authority of Hadhrat Usama b. Zaid (raz): … I caught hold of a man and he said: There is no god but Allah, I attacked him with a spear. It once occurred to me and I talked about it to the Apostle (ﷺ). The Messenger of Allah (ﷺ) said: Did he profess" There is no god but Allah," and even then you killed him? I said: Messenger of Allah, he made a profession of it out of the fear of the weapon. He (the Holy Prophet) observed: Did you tear his heart in order to find out whether it had professed or not? And he went on repeating it to me till I wished I had embraced Islam that day." (Sahih Muslim, Kitab al-Iman, Chapter on Prohibition of Killing Infidels After Saying La ilaha illa Allah, p. 56, No. 96/277; Abu Dawud, Kitab al-Jihad, p. 381, No. 2640)

It is clear from this hadith that if one says *La ilaha illa Allah* with the tongue, then there is no need to inquire whether there is faith in the heart or not. Nowadays, people give fatwas about others to be *kafir* and *mushrik* on the slightest thing, and they observe stubbornness in this regard. This is against the hadith.

Practicing is a Part of Faith

Practicing is a part of faith, therefore it is written in some books that while defining iman: “to practice with body parts”.

However, one thing is for sure, if one acts against the fundamentals of faith, then he will be considered a disbeliever. For example, the Qur’an says, do not prostrate to anyone other than Allah, and one prostrated before idols, then this act will make him a disbeliever because he acted against a clear verse.

It is mentioned in the Qur’an:

(9) وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآَمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى [طه 20:82]

“Surely I am the Most-Forgiving for him who repents and believes and acts righteously, then follows the right path.” [20:82]

(10) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آَمَنُوا وَعَمِلُوا الصَّالِحَاتِ [العصر 103:2-3]

“Man is in a state of loss indeed, except those who believed and did righteous deeds.” [103:2-3]

(11) مَنْ آَمَنَ بِاللَّهِ وَالْيَوْمِ الْآَخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ [البقرة 2:62]

“whosoever believes in Allah and in the Last Day, and does good deeds – all such people will have their reward with their Lord” [2:62]

In these verses it is said that one should believe and do good deeds, which shows that doing good deeds is also a part of faith.

Kalimah is a Combination of Two Verses

The *Kalimah* is a combination of two verses, one is *La ilaha illa Allah*, and the other is *Muhammad Rasoolullah*.

There is evidence for this in this verse

﴿12﴾ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ [محمد 47:19]

"So, be assured that there is no god but Allah, and seek forgiveness for your fault" [47:19]

﴿13﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ [الصافات 37:35]

"They were those to whom when it was said: .There is no god but Allah, they waxed proud" [37:35]

In these two verses, La ilaha illa Allah is mentioned.

And this verse is for the Messenger of Allah.

﴿14﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ [الفتح 48:29]

"Muhammad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves" [48:29]

﴿6﴾ وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ." (صحيح البخاري، كتاب الإيمان، باب قول النبى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، ص 5، رقم 8)

Hadhrat Ibn 'Umar (raz) reported Allah's Messenger (ﷺ) as saying: "Islam is based on five things: the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of zakat, the Pilgrimage, and the fast during Ramadan." (Sahih al-Bukhari, Kitab al-Iman, p. 5, No. 8)

These are 14 verses and 6 hadiths about this belief, the details of which you have read.

30 – Destiny

There are 2 verses and 6 hadiths about this belief, you can see the details of each:

Destiny means that Allah has written something in someone's destiny and it will happen. Allah has predestined all things for every man, then the man who is fortunate will continue to do good deeds of his own free will and he will enter Paradise, and the wicked man keeps on doing bad deeds by his own free will, and because of this he enters hell, he enters by his own deeds, even though it was pre-ordained in destiny.

One must believe in it, destiny is one of the six components of faith.

Here are the verses from the Qur'an:

﴿1﴾ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ [يونس 10:61]

"Hidden from your Lord is nothing even to the measure of a particle on the earth or in the heavens. And there is nothing smaller or greater that is not in the clear Book. " [10:61]

﴿2﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۝ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ [القمر 54:52-53]

"And every thing they have done is recorded in the books (of deeds). And every thing, small and big, is written down." [54:52-53]

Destiny is mentioned in these verses, so it is necessary to believe in destiny.

﴿1﴾ و قال ﷺ أول ما خلق الله القلم فقال له اكتب فقال القلم ما ذا أكتب يا رب؟ فقال الله تعالى اكتب ما هو كائن إلى يوم القيامة. (أبو داؤد، رقم 4700؛ سنن الترمذي، رقم 2155)

The Prophet (peace and blessings of Allah be upon him) said: "Allah first created the pen, and He said to it: Write. The pen said: O my Lord! What shall I write? Allah said: Write down all that is to come till the Day of Resurrection." (Abu Dawud, No. 4700; al-Tirmidhi, No. 2155)

﴿2﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَتَبَ اللَّهُ مقادير الْخَلَائق قبل أَن يخلق السَّمَوَات وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ» قَالَ: «وَكَانَ عَرْشُهُ على المَاء." (صحيح مسلم،باب حجاج آدم و موسى، ص 1156، رقم 6748/2653)

Hadhrat 'Abdullah b. 'Amr (raz) reported Allah's Messenger (ﷺ) as saying, "God recorded the fates of all creatures 50,000 years before creating the heavens and the earth, and His throne was upon the water." (Sahih Muslim, Chapter on the Pilgrims of Adam and Moses, p. 1156, No. 2653/6748)

﴿3﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ ". (سنن الترمذي، باب ما جاء أن الإيمان بالقدر خيره و شره، ص 493، رقم 2144)

Hadhrat Jabir bin 'Abdullah (raz) narrated that the Messenger of Allah (ﷺ) said: "A slave (of Allah) shall not believe until he believes in Al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him." (Al-Tirmidhi, Bab Ma Jaa fi al-Iman bi al-Qadr, p. 493, No. 2144)

It is mentioned in these hadiths and verses that destiny is the truth, and it is necessary to believe in it.

Types of Destiny

There are two kinds of destiny. *Mubram* (pre-destined) and *Mu'allaq* (hanging)

Mubram (Pre-Destined): It means that the destiny will not change, it is final, as it is written in someone's destiny that he will die at the age of fifty, so it is certain that he will die at the age of fifty.

Mu'allaq means that the destiny hangs in the balance. This means that it is dependent on doing something, and his destiny may change when he does it, for example, if you serve your mother it will increase your age, so the age grew due to the service. But Allah knows whether this man will serve his mother or not, and whether his age will be increased or not.

The second type of destiny is mentioned in this hadith:

﴿4﴾ عَنْ سَلْمَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَرُدُّ الْقَضَاءَ إِلاَّ الدُّعَاءُ وَلاَ يَزِيدُ فِي الْعُمُرِ إِلاَّ الْبِرُّ ". (الترمذي، باب ما جاء أن لا يرد القدر إلا الدعاء، ص 492، رقم 2139)

Hadhrat Salman (raz) narrated that the Messenger of Allah (ﷺ) said: "Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness". (Al-Tirmidhi, Bab Ma Jaa La Yarud Al-Qadr illa al-Du'a, p. 492, No. 2139)

In this hadith, it is said that due to du'a, Allah's decision can be changed, or due to doing good, one's life may be increased. This is a matter of hanging destiny, but whether he will do it or not, it is in Allah's knowledge.

One Works as per His Instinct

The Prophet (ﷺ) said: Destiny is the truth, but the one who is virtuous is enabled to do good deeds, and he will go to Paradise because of his good deeds, and the one who is evil is enabled to do evil deeds, and he will go to hell because of his bad deeds.

Here is a hadith which describe it:

﴿5﴾ عَنْ عَلِيٍّ .رضى الله عنه .قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ... مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَ شَقِيَّةً أَوْ سَعِيدَةً ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ " أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقَاوَةِ "، ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى} الآيَةَ. (صحيح البخاري، كتاب الجنائز، باب موعظة المحدث عند القبر و قعود أصحابه حوله، ص 218، رقم1362)

Hadhrat `Ali (raz) narrated: "We were accompanying a funeral procession in Baqi-I-Gharqad… "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger (ﷺ)! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses: "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " [92.5-6] (Sahih Al-Bukhari, Book of Funerals, p. 218, No. 1362)

It is clear from this hadith that he in whose destiny is written goodness will continue to do good deeds, and he in whose destiny is written evil will continue to do evil deeds.

Destiny Should not be Discussed Too Much

Destiny is difficult to understand, so it is forbidden to discuss it too much. Here is a hadith:

﴿6﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَأَنَّمَا فُقِئَ فِي وَجْنَتَيْهِ الرُّمَّانُ فَقَالَ "أَبِهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الأَمْرِ عَزَمْتُ عَلَيْكُمْ أَلاَّ تَتَنَازَعُوا فِيهِ ". (سنن الترمذي، باب ما جاء في التشديد في القدر، ص 490، رقم 2133)

Hadhrat Abu Hurairah (raz) narrated: "The Messenger of Allah (ﷺ) came out to us while we were discussing about Al-Qadar. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: 'Is this what I ordered you to do?' - or: 'Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.'". (Sunan al-Tirmidhi, p. 490, No. 2133)

31 – What are *Istita'at*, *Kasb* and *Khalq*?

There are 8 verses and 2 hadiths about this belief, you can see the details of each:

There are three things in this chapter: *Istita'at* (ability), *khalq* (creation) and *kasb* (action). It is important to understand all three.

What is Istita'at (Ability)?

Ability means that you have all the facilities to do that work, all the means are available, that is the basis of Allah's command. If there are the following four things to carry out the commands of Allah, then it is called 'ability'.

(1) One is in good health so that he can worship.

(2) One has the power to do the work.

(2) One has the ability to do the work.

(2) One has the limbs intact to do the work,

If all these four things are available, then the work is obligatory on man, this is called *qudrat muyassirah* (power that make a work possible).

After these four things, if man has the intention before the work and Allah makes him do that work, this is called *Tawfeeq*, and the creation is called *takhleeq* which is from Allah. This is mentioned in al-Aqeedah al-Tahawiyyah:

والاستطاعة التي يجب بها الفعل من نحو التوفيق الذي لا يجوز أن يوصف المخلوق به (تكون) مع الفعل و أما الاستطاعة من جهة الصحة و الوسع، و التمكن، و سلامة الآلات، فهى قبل الفعل و بها يتعلق الخطاب، و هو كما قال تعالى: لَا يُكَلِّفُ اللّٰهُ نَفْساً اِلَّا وُسْعَهَا. (العقيدة الطحاوية، رقم العقيدة 85، ص 18)

Istita'at (ability) that makes the action obligatory, which is called Tawfiq, it cannot be an attribute of the creature, it is the attribute of Allah. There is another ability that the health of man is good, this has the capacity to worship, has the power to worship, his limbs are intact, this ability precedes the action, and because of this ability a man is asked by Allah to do a deed. And this was mentioned in the Qur'an: "Allah does not obligate anyone beyond his capacity." [2:286] (Al-Aqidat al-Tahawiya, Aqidah No. 85, p. 18)

This text mentions two abilities, one is the action that is creating the work, this is the attribute of Allah, this attribute cannot belong to the creature. And there is another ability, to have good health, to have the capacity and ability to work, to have the limbs intact, the command of Allah comes on this second type of ability.

These verses mention ability:

﴿1﴾ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا [آل عمران 3:97]

"on everyone who has the ability to manage (his) way to it." [3:97]

﴿2﴾ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ [النساء 4:25]

"If one cannot afford to marry the free Muslim women, then (he may marry) the one you people own of your Muslim girls." [4:25]

﴿1﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اَللَّهُ عَنْهُمَا قَالَ: { كَانَتْ بِي بَوَاسِيرُ, فَسَأَلْتُ اَلنَّبِيَّ - صلى الله عليه وسلم -عَنْ اَلصَّلَاةِ؟ فَقَالَ: "صَلِّ قَائِمًا, فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا, فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ". (صحيح البخاري، كتاب التقصير، باب إذا لم يطق قاعدا صلى إلى جنب، ص 179، رقم 1117)

Hadhrat 'Imran bin Husain (raz) narrated: "I suffered from piles. So I asked the Prophet (ﷺ) about the prayers. He said: "Pray standing; and if you are unable, (pray) sitting; and if you are unable, (pray) lying on your side." (Sahih Al-Bukhari, Kitab al-Taqsir, p. 179, No. 1117)

From these verses and hadiths it is clear that ability means that all means of the provision are available, and that is the basis of the commands.

Kasb (Earning)

Kasb means to earn. When you want to do something for which you intend, then you adopt the means for that work, and you do it with your own intention, so doing the same thing is called earning. The reward and punishment depend on this, because you have done it with your intention, even though Allah Almighty creates it when you do it.

The following verses mention earning and it is also mentioned that the reward or punishment will be given because of your earning.

Here are some verses regarding the same:

(3) وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [آل عمران 3:25]

"and everybody will be paid in full for what he has earned, and they shall not be wronged?" [3:25]

(4) ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [آل عمران 3:161]

"Then, everybody shall be paid, in full, for what he has earned, and they shall not be wronged." [3:161]

(5) بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ [البقرة 2:81]

"Why not? Those who commit evil and are besieged by their sins, those are people of the Fire - there they shall live forever." [2:81]

From these verses it is clear that whatever we earn by our own will is rewarded or punished by Allah, and that is the base for reward or punishment.

Khalq (Creation)

Khalq means to create. It is Allah's work to create something, and even Allah creates what we do, but since we intend to do good or

evil, and then do it of our own free will, because of which Allah creates our work, so we are rewarded or punished for doing it.

In the following verses it is said that Allah is the Creator of all things:

﴿6﴾ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ [الزمر 39:62]

“Allah is Creator of everything, and He is the Guardian over everything.” [39:62]

﴿7﴾ ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ [غافر 40:62]

“This is Allah, your Lord, the Creator of everything. There is no god but He.” [40:62]

In these verses it is said that Allah is the creator of all things whether good or evil, so whatever deed happens by us is created by Allah.

There has been a lot of disagreement on this issue in the past. Please, see the rest of the details in the title: “Allah is the Creator of all things”.

***Ahd Alast* (Foremost Covenant)**

In eternity Allah brought forth the children of Adam from his back, and made a covenant with them, saying, "Am I not your Lord?" They all said, "Yes, you are our Lord."

The following verse is a proof of this covenant:

﴿8﴾ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ [الأعراف 7:172]

“(Recall) when your Lord brought forth their progeny from the loins of the children of ‘Adam, and made them testify about themselves (by asking them,) .Am I not your Lord? They said, Of course, You are. We testify. (We did so) lest you should say on the Day of Judgment, We were unaware of this.” [7:172]

﴿2﴾ وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَخذ الله الْمِيثَاق من ظهر آدم بنعمان يَعْنِي عَرَفَة فَأَخْرج من صلبه كل ذُرِّيَّة ذَرَاهَا فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ ثُمَّ كَلَّمَهُمْ قِبَلًا قَالَ: (أَلَسْتُ بِرَبِّكُمْ الخ. (مسند أحمد، مسند عبد الله بن عباس، 4، ص 267، رقم (2455

Hadhrat Ibn 'Abbas (raz) reported the Prophet (ﷺ) as saying: "Allah made the covenant from Adam's back in Na'man, i.e. 'Arafa, and brought forth from his loins all his offspring whom He created and scattered before Him like small ants. He then spoke to them face to face saying, "Am I not your Lord?' (Musnad of Ahmad, Musnad Abdullah bin Abbas, 4, p. 267, No. 2455)

In this verse and hadith, there is a complete description of this covenant.

These were 8 verses and 2 hadiths about this belief.

32 – Polytheism is Forbidden in all Heavenly Books

There are 34 verses and 6 hadiths about this belief, the details of which are as follows:

The greatest sin is *shirk* (associating partner with Allah) and *kufr* (disbelief), so it must be avoided. In these verses, it is stated that the earlier people were also commanded not to associate partners with Allah.

﴿1﴾ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ [آل عمران 3:64]

"Say, O people of the Book, come to a word common between us and between you, that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah." [3:64]

﴿2﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ [الزمر 39:65]

"It has already been revealed to you and to those before you (that): If you associate (partners with Allah), your deeds shall be rendered useless, and you shall be among the losers." [39:65]

﴿3﴾ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ [الأنعام 6:14]

"Say, I have been asked to be the first to submit (to Him) and never to be one of those who ascribe partners to Allah." [6:14]

﴿4﴾ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ [الرعد 13:36]

"Say, I am commanded only to worship Allah and not to ascribe partners to Him. To Him I call and to Him is my return. " [13:36]

In all these verses, it is said that *shirk* (polytheism) must not be done at all.

The Arabs believed in one God, but They Practiced Polytheism Too

The Arabs believed in one God, but they associated partners with Allah in His attributes, as this is mentioned in several verses:

﴿5﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ [يونس 10:31]

"Say, Who gives you sustenance from the heavens and the earth? Or, who controls the (powers of) hearing and seeing? And who brings forth the living from the dead, and brings forth the dead from the living? And who manages everything? They will say, Allah. Then, (you) say, Would you not, then, fear Allah (by desisting from holding others as gods)?" [10:31]

﴿6﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ [العنكبوت 29:63]

"And if you ask them as to who sends down water from the sky, then revives the land with it, they will certainly say, Allah. Say, Praise is for Allah.. But most of them do not understand." [29:63]

﴿7﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ [الزخرف 43:87]

"And if you ask them as to who has created them, they will certainly say, Allah." [43:87]

﴾8﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى [الزمر 39:3]

"As for those who have adopted guardians other than Him (saying), We worship them for no other reason but because they would bring us near to Allah closely." [39:3]

In these verses, it is stated that the polytheists of Makkah believed that Allah is One, but they worshiped gods, goddesses and idols that they will make them closer to Allah, because they thought that these gods and goddesses were given power by Allah to intermediate between Him and people. Allah (ﷻ) warned that they were doing absolutely wrong.

Allah will Never Forgive Shirk

﴾9﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا [النساء 4:48]

"Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin." [4:48]

﴾10﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ۞ بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ [الزمر 39:65-66]

"It has already been revealed to you and to those before you (that): If you associate (partners with Allah), your deeds shall be rendered useless, and you shall be among the losers. On the contrary, it is Allah whom you should worship; and be among the grateful." [39:65-66]

﴾11﴿ إِنَّهُۥ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ [المائدة 5:72]

“In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah (the Paradise), and his shelter is the Fire, and there will be no supporters for the unjust.” [5:72]

In these verses, it is stated that if a person dies while committing shirk, and does not repent of this sin before death, then Allah (ﷻ) will never forgive him, but he will have to burn in Hell forever.

It is Haraam to Associate Anyone with Allah

There are many types of shirk, but two of them are very critical. One is to associate partners with Allah i.e. to believe in two gods and the second is to worship one other than Allah. Therefore, one should believe in Allah alone, and must not associate partner with Him.

The following verses say that there is no other God except Allah:

﴾12﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ [النحل 16:51]

“Allah has said, Do not take two gods. He is but One God. So, Me alone you fear.” [16:51]

﴾13﴿ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ [الأنعام 6:19]

“Do you really bear witness that there are other gods along with Allah? Say, I bear no such witness. Say, .In fact, He is one God. I disown what you associate (with Him).” [6:19]

﴾14﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ [المائدة 5:73]

“Surely, disbelievers are those who say, .Allah is the third of the three. while there is no god but One God.” [5:73]

﴾15﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ [البقرة 2:163]

“Your god is one God: There is no god but He, the All-Merciful, the Very-Merciful.” [2:163]

﴾16﴿

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا [الأنبياء 21:22]

"Had there been gods beside Allah, in the heavens and the earth, both of them would have fallen in disorder." [21:22]

﴾17﴿ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ [آل عمران 3:62]

"This is, indeed, the true narration. There exists no god but Allah. Allah is surely the Almighty, the All-Wise." [3:62]

It is stated in about 140 verses that there is no other God except Allah.

It is Haraam to Worship Anyone other than Allah

All kinds of acts of worship, such as prostration, bowing, standing in the form of worship in front of anyone other than Allah is shirk (polytheism) and thus is *haraam* (forbidden).

Here are some verses:

﴾18﴿ وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ [الإسراء 17:23]

"Your Lord has decreed that you worship none but Him" [17:23]

﴾19﴿ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ [غافر 40:66]

"Say, I have been ordered not to worship those whom you invoke beside Allah when clear signs from my Lord have (already) come to me, and I have been ordered that I should submit to the Lord of the worlds." [40:66]

﴾20﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [الفاتحة 1:5]

"You alone do we worship, and from You alone do we seek help." [1:5]

﴾21﴿ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ [هود 11:2]

“You must not worship anyone other than Allah” [11:2]

﴿22﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ [هود 11:26]

“that you should worship none but Allah” [11:26]

﴿23﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ [فصلت 41:14]

“saying, Do not worship anyone but Allah.” [41:14]

These verses say that one should never worship anyone other than Allah, and worship means prostration, bowing, standing in the form of worship, so one must abstain from all these things.

By doing so one becomes a polytheist, the consequence of which is that Allah will never forgive him, and he will abide in Hell forever. People do not take these issues seriously.

Prostration and Bowing Down is Impermissible for anyone other than Allah

Prostration in front of someone as an act of worship makes a person polytheist, and it is *haraam* to prostrate in front of someone as a sign of respect, just as it is not permissible to bow down in front of someone as an act of worship, because it is a kind of worship.

Here are some verses:

﴿24﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [فصلت 41:37]

“Do not prostrate yourselves to the sun, or to the moon. And prostrate yourselves to Allah who has created them, if it is Him whom you worship.” [41:37]

﴿25﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ [الحج 22:77]

“O you who believe, bow down in Ruku and bow down in Sajdah, and worship your Lord and do good deeds, so that you achieve success.” [22:77]

﴿26﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا [النجم 53:62]

“Now, fall down in prostration and worship (Allah).” [53:62]

﴿27﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ [آل عمران 3:43]

“O Maryam, stand in devotion to your Lord and prostrate yourself and bow down in Ruku with those who bow.” [3:43]

﴿28﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ [البقرة 2:43]

“And be steadfast in Salah (prayer), and pay Zakah, and bow down with those who bow down.” [2:43]

It is stated in these verses that one must bow down and prostrate before Allah alone, so it is not permissible for anyone to prostrate before anyone else, nor is it permissible to bow down before anyone as an act of worship. It is mentioned in Hadith:

﴿1﴾ عَنْ قَيْسِ بْنِ سَعْدٍ، قَالَ أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فَقُلْتُ رَسُولُ اللَّهِ أَحَقُّ أَنْ يُسْجَدَ لَهُ قَالَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ إِنِّي أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فَأَنْتَ يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ نَسْجُدَ لَكَ . قَالَ " أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ " . قَالَ قُلْتُ لاَ . قَالَ " فَلاَ تَفْعَلُوا لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ ". (أبو داؤد، كتاب النكاح، باب في حق الزوج على المرأة، ص 309، رقم 2140؛ ابن ماجة، كتاب النكاح، باب حق الزوج على المرأة، ص 265، رقم 1853)

Hadhrat Qays ibn Sa'd (raz) narrated: I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Messenger of Allah (ﷺ) has most right to have prostration made before him. When I came to the Prophet (ﷺ), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Messenger of Allah, to have (people) prostrating themselves before you. He said: Tell me , if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate

themselves before their husbands, because of the special right over them given to husbands by Allah.” (Abu Dawud, Book of Marriage, Chapter on the Rights of Wife, p. 309, No. 2140; Ibn Majah, Book of Marriage, Chapter on Rights of Wife, p. 265, No. 1853)

It is stated in this hadith that it is haraam to prostrate as respect before anyone other than Allah.

We Can't Say any Particular Person will Go to Paradise or Hell

One cannot finally decide whether one is *Jannati* (resident of Paradise) or jahannami (resident of Hell) unless it is specified in the Qur'an or Hadith.

In the Qur'an or Hadith, if someone is called as *jannati* or *jahannami*, then it can be said that the particular person is *jannati* or *jahannami.* But if he is not called so, then it is very possible that outwardly he is jannati, but he is jahannami in the sight of Allah, or outwardly he is jahannami but he is jannati in the sight of Allah; because faith is a matter of the heart, and Allah knows the state of the heart.

Yes, if there is a sign of disbelief in someone, then due to the sign of disbelief, it is possible that he is a disbeliever and the rulings of a disbeliever will apply him, but we cannot call him a *kafir* (disbeliever).

Therefore, those who call someone as kafir or call someone as jannati in their speeches, they should not say so.

This is the text of Al-Tahawiyyah:

ولا ننزل أحدا منهم جنة و لا نارا، ولا نشهد عليهم بالكفر ولا بشرک و لا بنفاق مالم يظهر منهم شیء من ذلک و نذر سرائرهم إلى الله تعالى. (العقيدة الطحاوية، رقم العقيدة 70، ص 16)

“We do not call any particular person that he will go to Paradise or Hell, nor do we bear witness against him to disbelief, polytheism and hypocrisy, until it is revealed, and we leave their secrets to Allah.” (Al-Aqeedah al-Tahawiyyah, Aqeedah No. 70, p. 16)

This quotation shows that we cannot say definitely about anyone that he is jannati or jahannami. The Qur'an says:

﴿29﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ [الحجرات 49:12]

"O you who believe, abstain from many of the suspicions. Some suspicions are sins." [49:12]

﴿30﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ [الحجرات 49:11]

"O you who believe, no men should ever scoff at other men. May be, the latter are better than the former." [49:11]

It is forbidden in these verses to make surmise, which shows that we cannot call anyone jannati or jahannami.

﴿2﴾ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ دُعِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى جَنَازَةِ صَبِيٍّ مِنَ الأَنْصَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ قَالَ " أَوَغَيْرَ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلاً خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلاً خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ ". (صحيح مسلم، كتاب القدر، باب معنى كل مولود يولد على الفطرة و حكم موتى أطفال الكفار و أطفال المسلمين، ص 1159، رقم 2662/6768)

Hadhrat 'Ayisha (raz), the mother of the believers, said that Allah's Messenger (ﷺ) was called to lead the funeral prayer of a child of the Ansar. I said: Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: 'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins." (Sahih Muslim, Kitab al-Qadr, p. 1159, No. 2662/6768

It is mentioned in this hadith that Allah already knows who is jannati and who is jahannami, so we cannot decide about anyone to be jannati or jahannami.

Definition of Minor and Major Sins

Major sins: The sins that have been warned of or cursed in the world, and that have been severely rebuked, are called major sins.

Major sin is forgiven by repentance, it is not forgiven without it, yes Allah can forgive even a major sin. However, polytheism is such a major sin that Allah will not forgive without repentance. A person who commits a major sin does not become a polytheist or a disbeliever, because he has faith in his heart. However, he should avoid major sins in all conditions, and if committed, immediate repentance should be made.

Minor sins are the sins that are not given strict warning about or cursed. Minor sins can even be forgiven by acting minor good deeds and Allah forgives them even without repentance.

Here are some verses regarding the same:

﴿31﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا [النساء 4:31]

“If you abstain from the major (sins) out of what you have been forbidden from, We shall write off your minor sins, and shall admit you to a noble entrance.” [4:31]

﴿32﴾ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ [النجم 53:32]

“those who abstain from the major sins and from shameful acts, except minor involvements. Indeed your Lord is extensive in forgiveness.” [53:32]

These verses indicate that if you avoid major sins, then maybe Allah will forgive the minor sins.

One who Commits Major Sin will Ultimately Go to Heaven

If one commits a major sin other than polytheism and disbelief, and dies without repenting, he may be punished for his sin and suffer a long punishment in Hell, but after serving his sentence, he will go to heaven ultimately; because he has faith in his heart, and the believer will go to heaven one day.

And if one repents of a major sin, and his repentance is accepted, he will go to Paradise without being punished; because he has repented and his repentance was accepted.

Here is the hadith for this:

﴿3﴾ عَنْ أَبِي ذَرٍّ. رضى الله عنه. قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي. أَوْ قَالَ بَشَّرَنِي. أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ". (صحيح البخاري، كتاب الجنائز، ص 198، رقم 1237؛ صحيح مسلم،كتاب الإيمان، باب الدليل على من مات لا يشرک بالله دخل الجنة، ص 54، رقم 2678/92)

Hadhrat Abu Dhar (raz) narrated that Allah's Messenger (ﷺ) said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft". (Sahih al-Bukhari, Book of Funerals, p. 198, No. 1237; Sahih Muslim, Book of Faith, p. 54, No. 92/2678)

According to this hadith, if one died without the sin of polytheism, he will enter Paradise, so whoever commits a major sin will enter Paradise.

Hadhrat Anas (raz) narrated that the Prophet (ﷺ) said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a

wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell".

﴿4﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:... "ثم يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَكان فِي قَلْبِهِما يزن ذَرَّة. (صحيح مسلم، كتاب الإيمان ، باب أدنى أهل الجنة منزلة فيها، ص 102، رقم 3478/193؛ صحيح البخاري، باب كتاب التوحيد، باب كلام الرب تعالى يوم القيامة مع الأنبياء وغيرهم، ص 1294، رقم 7501)

Hadhrat Anas b. Malik (raz) reported that the Messenger of Allah (ﷺ) said: … "He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom." (Sahih Muslim, The Book of Faith, Chapter of the Lowest People of Paradise, p.102, No. 193/3478; Sahih Al-Bukhari, Kitab al-Tauhid, p. 1294, No. 7501)

From these verses and hadiths, it is known that if there is faith in the heart even equal to an atom, then one will enter Paradise, which means that even the one who commits a major sin will enter Paradise.

If One Considers a Major Sin Lawful, He will Become a Kafir

If one commits a major sin out of ignorance or compulsion, while he considers it a sin, he will be punished, but he will not be a disbeliever. But if it is a major sin which is clearly forbidden in the Qur'an, if he commits it considering it lawful, then he will become a kafir. Because when he committed a sin while considering it lawful, he denied the clear verse which forbids that sin, and it has already been said that one of the six fundamentals of faith is to believe in each verse of the Qur'an, so if he refuses, then he will become a disbeliever. For example, the prohibition of adultery is mentioned in the verse, now one commits adultery considering it lawful, thus as if he denied the verse that prohibits adultery, so he will become kafir. He will become a Muslim again after he repents.

It is mentioned in Aqeedah al-Tahawiyyah:

ولا نكفر أحدا من أهل القبلة بذنب ما لم يستحله. (العقيدة الطحاوية، رقم العقيدة 57، ص 14)

"A Muslim will not be declared as infidel because of any sin, unless he considers the sin lawful." (Al-Aqeedah al-Tahawiyyah, Aqeedah No. 57, p. 14)

This means that he considers the sin as *halal* (lawful), which leads to the denial of a clear verse, and because of this he will be declared as kafir.

Number of Major Sins

The number of major sins is not specified, but the following are all major sins: polytheism, disbelief, murder, adultery, slandering, stealing, drinking alcohol, usury, disobedience to parents, false oaths, fleeing from battlefield, eating the wealth of orphans etc.

The proofs are as follows:

﴿33﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا [الفرقان 25:68]

"and those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall face the recompense of his sin." [25:68]

This verse mentions three major sins.

﴿5﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرِّبَا وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ " . (صحيح مسلم، كتاب الإيمان، باب الكبائر و أكبرها، ص 53، رقم 262/89)

It is reported on the authority of Hadhrat Abu Huraira (raz) that the Messenger of Allah (ﷺ) said: "Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing

of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.” (Sahih Muslim, Kitab al-Iman, Bab al-Kabayir wa Akbaruha, p. 53, No. 89/262)

In this hadith, seven types of major sins are mentioned.

﴿6﴾ عَنْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ - ثَلاَثًا - الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ ". (صحيح مسلم، كتاب الإيمان، باب الكبائر و أكبرها، ص 53، رقم259/87)

It is narrated on the authority of Hadhrat 'Abdur-Rahman b. Abu Bakra (raz) that his father said: “We were in the company of the Messenger of Allah (ﷺ) that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance.” (Sahih Muslim, Kitab al-Iman, Bab al-Kabayir wa Akbaruha, p. 53, No. 89/262)

﴾34﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا [النساء 4:93]

“Whoever kills a believer deliberately, his reward is Jahannam (Hell) where he shall remain forever, and Allah shall be angry with him and shall cast curse upon him, and He has prepared for him a mighty punishment.” [4:93]

It is said in this verse that if someone kills unjustly, his punishment is hell forever. But this is for emphasis, otherwise one will go to heaven someday because of faith.

These were 34 verses and 6 hadiths about this belief, the details of which you have read.

33 – When a Muslim Becomes an Apostate?

There is 1 verse and 8 hadiths about this belief, the details of which are as follows:

It was mentioned earlier the under the title of faith that if one believes in six things, then he will become a believer. These are the six things: (1) Allah (2) Messengers (3) Divine Books (4) Angels (5) Hereafter (6) Destiny. If one denies any of these six things, he will become an apostate. It is mentioned in Aqeedat Al-Tahawiyyah:

ولا يخرجِ العبد من الإيمان إلا بجحود ما أدخله الله فيه. (العقيدة الطحاوية، رقم العقيدة: 61، ص 15)

"The servant may not be out of faith but by the denial of the things which make him enter into faith." (Aqeedat al-Tahawiyyah, Aqeedah No. 61, p. 15)

It says that when a person becomes a Muslim by confessing these six things, he will come out of faith by denying any of them, but if he does not deny any of them, he will remain a believer.

An Apostate will be Punished by the Qadhi According to Shari'ah

The Qur'an says:

﴿1﴾ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ [البقرة 2:217]

"whoever of you turns away from his faith and dies an infidel, such people are those whose deeds will go to waste in this world and in the Hereafter, and they are people of the Fire. They shall be there forever." [2:217]

﴿1﴾ عَنْ عِكْرِمَةَ، قَالَ أُتِيَ عَلِيٌّ. رضى الله عنه. بِزَنَادِقَةٍ فَأَحْرَقَهُمْ ... لِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم " مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ ". (صحيح البخاري، باب حكم المرتد والمرتدة واستتابتهم، ص 1193، رقم 6922)

It was narrated: "Some Zanadiqa (atheists) were brought to `Ali and he burnt them… as Allah's Messenger (ﷺ) said: 'Whoever changed his Islamic religion, then kill him.'" (Sahih Bukhari, Chapter on Ruling on Apostasy, p. 1193, No. 6922)

﴿2﴾ عَنْ أَبِي مُوسَى، أَنَّ رَجُلاً، أَسْلَمَ ثُمَّ تَهَوَّدَ، فَأَتَى مُعَاذُ بْنُ جَبَلٍ وَهْوَ عِنْدَ أَبِي مُوسَى فَقَالَ مَا هَذَا قَالَ أَسْلَمَ ثُمَّ تَهَوَّدَ. قَالَ لاَ أَجْلِسُ حَتَّى أَقْتُلَهُ، قَضَاءُ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم. (صحيح البخاري، باب حكم المرتد والمرتدة واستتابتهم، ص 1193، رقم 6923)

Hadhrat Abu Musa (raz) narrated: "A man embraced Islam and then reverted back to Judaism. Mu`adh bin Jabal came and saw the man with Abu Musa. Mu`adh asked, "What is wrong with this (man)?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu`adh said, "I will not sit down unless you kill him (as it is) the verdict of Allah and His Apostle". (Sahih Al-Bukhari, Bab Hukm al-Murtad…, p. 1193, No. 6923)

There are Three Conditions for Killing an Apostate

(1) The first condition is that there should be an Islamic government

The first condition is that there should be an Islamic government then he will be killed so that no other Muslim apostatizes. It is mentioned in a hadith:

﴿3﴾ عن زيد بن ثابت رضي الله عنه قال لا تقام الحدود في دار الحرب مخافة أن يلحق أهلها بالعدو. (السنن الكبرى للبيهقى، كتاب السير، باب من زعم لا تقام الحدود في أرض الحرب حتى يرجع، ج 9، ص 178، رقم 18225؛ الأصل لإمام محمد، كتاب السير في أرض الحرب، باب إقامة الحدود في دار الحرب و تقصير الصلاة، ج 7، ص 462)

It is narrated on the authority of Hadhrat Zayd ibn Thabit (raz), he said: “The Islamic capital punishments will not be given in Dar al-Harb for it is feared that people will join the enemies.” (al-Sunan al-Kubra by al-Bayhaqi, Kitab al-Siyar, vol. 9, p. 178, No. 18225; al-Asl by Imam Muhammad, Kitab al-Siyar, vol. 7, p. 462)

﴿4﴾ عن حكيم بن عمير كتب إلى عمير بن سعد الأنصاري و إلى عماله، أن لا يقيموا حدا على أحد من المسلمين في أرض الحرب حتى يخرجوا إلى أرض المصالحة. (السنن الكبرى للبيهقي، كتاب السير، باب من زعم لا تقام الحدود في أرض الحرب حتى يرجع، ج 9، ص 178، رقم 18226)

It is narrated on the authority of Hadhrat Hakim ibn Umayr (raz) that he wrote to Umayr ibn Sa'd al-Ansari and to his associates that they should not stand give capital punishments to a Muslim in Dar al-Harb until he comes to the land of peace and reconciliation.” (al-Sunan al-Kubra by al-Bayhaqi, Kitab al-Siyar, vol. 9, p. 178, No. 18226)

According to this statement of a Sahabi, even if there is a Muslim head, no capital sentences be given in Dar al-Harb, so how can capital punishments be established at a land where there is no Islamic government?

(2) The second condition is that there should be a Shariah judge who decides the punishment

The second condition is that there should be a Muslim judge (qadhi) who decides to kill after conducting all investigations, then he will be killed, this is not the job of the people.

﴿5﴾ عن عقبة بن الحارث ، أن النبيﷺ أتى بنعمان أو بابن نعمان و هو سكران فشق عليه و أمر من في البيت أن يضربوه، فضربوه بالجريد و النعال. (صحيح البخاري، كتاب الحدود، باب الضرب بالجريد والنعال، ص 1168، رقم 6775)

It is narrated on the authority of Hadhrat 'Uqbah ibn al-Harith (raz) that the Prophet (peace and blessings of Allah be upon him) that Nu'man, or Ibn Nu'man was brought to the Prophet (ﷺ) while he was intoxicated, it went down on the Prophet, and then he commanded those who were in the house to hit him, so people hit

him with a palm branch and shoes.” (Sahih al-Bukhari, Kitab al-Hudood, p. 1168, No. 6775)

﴿6﴾ عَنْ أَنَسٍ، قَالَ جَلَدَ النَّبِيُّ صلى الله عليه وسلم فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. (صحيح البخاري، كتاب الحدود، باب الضرب بالجريد والنعال، ص 1168، رقم 6776)

Hadhrat Anas (raz) narrated: “The Prophet (ﷺ) lashed a drunk with date leaf stalks and shoes. And Abu Bakr gave a drunk forty lashes.” (Sahih al-Bukhari, Kitab al-Hudood, p. 1168, No. 6776)

In these two hadiths, the Prophet (ﷺ), who was the ruler and the judge at that time, gave the ruling of the capital punishment.

Therefore, where there is no Shari’ah judge, there will be no capital punishment, otherwise there will be chaos. However, you can demand punishment from the ruler there, so that he can punish those who commit such un-Islamic acts.

(3) The third condition is that he should be given time of three days for repentance

The third condition is that he will be given a respite of three days, he will be explained again and again, and the truth of Islam will be clarified, if he will not accept even after three days of explanation, then he will be killed.

The evidence for explaining for three days is as follows:

﴿7﴾ عن علي رضي الله عنه قال يستتاب المرتد ثلاثا (مصنف ابن أبي شيبة، باب ما قالوا في المرتد كم يستتاب، ج 6، ص 444، رقم 32747؛ سنن البيهقي، باب من قال يحبس ثلاثة أيام، ج 8، ص 359، رقم 16887)

It is narrated from Hadhrat Ali (raz), he said: “The apostate will be demanded to repent for three days.” (Musannaf Ibn Abi Shaybah, vol. 6, p. 444, No. 32747; Sunan al-Baihaqi, vol. 8, p. 359, No. 16887)

Hadhrat Umar (raz) also used to emphasize on giving respite of three days.

﴿8﴾ لما قدم على عمر فتح تستر۔ وتستر من أرض البصرة۔ سألهم هل من مغربة؟ قالوا رجل من المسلمين لحق بالمشركين فأخذناه، قال ما صنعتم به؟ قالوا قتلناه ،قال: قال أفلا أدخلتموه بيتا وأغلقتم عليه بابا و أطعمتموه كل يوم رغيفا ثم استبتموه ثلاثا ۔ فإن تاب وإلا قتلتموه ثم قال اللهم لم أشهد ولم آمر ولم أرض إذا بلغني. (مصنف ابن ابي شيبة،30 ماقالوا في المرتد كم يستتاب،ج 6، ص 444، رقم 32744؛ سنن البيهقي، باب من قال يحبس ثلاثة أيام، ج 8، ص 359، رقم 16887)

“When the news of the victory of Tastar came to Hadhrat Umar. Tastar is the area of Basra. Umar asked, "Is there a man from the west?" The people said that a Muslim man had become a polytheist, so we caught him. Omar asked, "What did you do with him?" The people said, "We killed him." He said, "Why you should not lock him in the house, and should feed him bread every day, then you should ask him to repent for three days." Had he done so, he would have been released, otherwise he would have been killed. Then Umar said, "Allah be witness. I did not order them to kill, and when I came to know his killing, I did not agree with it." (Musannaf Ibn Abi Shaybah, 30, Part 6, p. 444, No. 32744; Sunan Al-Bayhaqi, Part 8, P. 359, No. 16887)

According to this statement of a Companion, on being killed before three days respite, Hadhrat Umar (raz) said: “O Allah, I was not present and I did not order it and I am not satisfied with it.” This shows that it is necessary to give a respite for three days. If he continues to insist on his words even after three days, then he will be killed.

It is also important to observe these conditions at this time because it has been seen that a man accuses someone of *shirk* or blasphemy, and a mob gathers to punish him and demands to hand over the accused to them so that they can beat him to death on the street, and take the law into their own hands. This situation is causing chaos in the whole country, and the media throws it in limelight and propagates that how dangerous religion Islam is.

Therefore, keep in mind that it is necessary to have a Shari'ah judge to give punishment on the basis of Islamic penal code, it is not to be done by public.

Do not Label One with Polytheism without Solid Proof

At the moment, in many countries, it has been observed that someone took half a sentence of a person, or distorted someone's speech and labelled it as disbelief, whereas the concerning person denies it or repents a uncountable times, even then it is not considered, and he is put to death. These actions are repeatedly shown in the media in non-Muslim countries and people are made to understand that Islam is a tyrant religion that takes away the freedom of a person and a he is being sentenced by public.

I saw a book that was written to prove the finality of prophethood, and the author had proved the Holy Prophet (ﷺ) to be the Final Prophet for mankind, jinn, angels, and the whole world, but I saw some gentlemen cut sentences from somewhere and proved that the author was not a believer in the finality of prophethood, and it was so publicized that many people began to believe that the author was not really a believer in the finality of prophethood. When I saw the original book, I was surprised that how his sentences were distorted.

Therefore, for such decisions, it is necessary that the accused is given time of three days, and in any case, if he proves to be Muslim, he should not be killed, otherwise there will be a lot of chaos, and Islam will be discredited.

Nowadays, the media raises the question that in the verse: "There is no compulsion in Faith. The correct way has become distinct from the erroneous." [2:256] so if an apostate accepts another religion of his own free will, then why is he killed?

It can be explained that this will be done in countries where there is an Islamic government, this ruling is not for Europe and United States, so it is useless to discuss it.

What is the Ta’zeer?

The Qur'an sets punishments for many crimes. In non-Muslim countries, the Islamic punishment cannot be given because there is no qadhi, so it is alright to demand a punishment less than the Islamic punishment, e.g. thirty-nine lashes, or similar punishment. It is permissible to demand it in non-Muslim countries.

What is the Wisdom of Punishing an Apostate?

The real wisdom in the punishment of an apostate is that if this sin is left with no punishment in an Islamic government, others will tend to disbelieve, and this will ruin their Hereafter and they will go to Hell forever. This step is taken to save the hereafter of the people. This is in the interest of the apostate himself, which he does not understand.

There were 1 verse and 8 hadiths about this belief, the details of which you have read.

34 – Who are the Ahl al-Qiblah?

There are 2 verses and 5 hadiths about this belief, the details of which are as follows:

Ahl al-Qiblah means those who believe in all the things brought by the Holy Prophet (ﷺ).

It is mentioned in al-Aqeedah al-Tahawiyyah:

ونسمي أهل قبلتنا مسلمين مؤمنين، ما داموا بما جاء به النبیﷺ معترفين، و له بكل ما قال و أخبر مصدقين. (العقيدة الطحاوية، رقم العقيدة 54، ص 14)

"We consider those who belong to the qiblah to be Muslims and believers, provided that they acknowledges what the Prophet (ﷺ) has brought and confirms what he has said and informed." (al-Aqeedah al-Tahawiyyah, Aqeedah No. 54, p. 14)

It was said in this text that if one acknowledges what the Prophet (ﷺ) has brought that it is from Allah, and he confirms with his heart what the Prophet (ﷺ) has said, then one is a believer, a Muslim, and belongs to the qiblah.

This is mentioned in the following hadiths:

﴿1﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى صَلاَتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلاَ تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ ". (صحيح البخاري، كتاب الصلاة، باب فضل استقبال القبلة، ص 69، رقم 391)

Hadhrat Anas bin Malik (raz) narrated that Allah's Messenger (ﷺ) said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection." (Sahih Al-Bukhari, Kitab al-Salah, p. 69, No. 391)

﴿2﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَإِذَا قَالُوهَا وَصَلَّوْا صَلاَتَنَا، وَاسْتَقْبَلُوا قِبْلَتَنَا، وَذَبَحُوا ذَبِيحَتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ ". (صحيح البخاري، كتاب الصلاة، باب فضل استقبال القبلة، ص 69، رقم 392)

Allah's Messenger (ﷺ) said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." (Sahih Al-Bukhari, Kitab al-Salah, p. 69, No. 391)

The next hadith says:

حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم... مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَاسْتَقْبَلَ قِبْلَتَنَا، وَصَلَّى صَلاَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَهُوَ الْمُسْلِمُ، لَهُ مَا لِلْمُسْلِمِ، وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ. (صحيح البخاري، كتاب الصلاة، باب فضل استقبال القبلة، ص 69، رقم 393/392)

"Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have." (Sahih al-Bukhari, Kitab al-Salah, p. 69, 392/393)

In these three hadiths, it is said that if a person belongs to the qiblah, then he is a Muslim. One may neither call him a *kafir* nor treat him as a *kafir*.

Those who sincerely believe in the following six things are called Ahl al-Qiblah:

(1) Allah (2) The Messengers (3) The Books of Allah (4) The Angels (5) The Last Day (6) Destiny

It is mentioned in Aqeedah al-Tahawiyyah:

والإيمان هو الإيمان بالله، وملائكته، وكتبه، و رسله واليوم الآخر، و القدر خيره وشره و حلوه ومره من الله تعالى. (العقيدة الطحاوية، رقم العقيدة 66، ص 15)

“Faith means believe in Allah, the angels, the divine books, the messengers, the Last Day, and the destiny whether good or bad, sweet or sour, every things is from Allah Almighty. (al-Aqeedah al-Tahawiyyah, Aqeedah No. 66, p. 15)

The evidences for believing in these things have been mentioned under the title of faith.

It is also stated in the previous text that if one confesses the words of the Holy Prophet (ﷺ) and believes them with all his heart, then he is a believer, a Muslim, and he is a member of the qiblah. See the full discussion under the title of faith.

A Fajir Can Lead the Salah, but it is Makrooh

If one appoints an Imam, then he should appoint a pious and righteous person as Imam, but if one has to offer prayers behind a *fajir* person, he should offer prayers behind him, so that he can pray in congregation as well as he can avoid chaos.

Nowadays, people tend not to offer prayers behind a person with whom they disagree on the slightest thing. They should, however, avoid it in order to maintain unity.

It is mentioned in al-Aqeedah al-Tahawiyyah regarding the Imamat of a fajir:

و نرى الصلوة خلف كل بر و فاجر من أهل القبلة و على من مات منهم. (العقيدة الطحاوية، رقم العقيدة 69، ص 16)

“It is permissible to offer prayers behind every pious and corrupt Muslim, and it is permissible to offer funeral prayer of a Muslim though he lived a virtuous or corrupt life. (Al-Aqeedah al-Tahawiyyah, Aqeedah No. 69, p. 16)

It is clear from this text that it is better to offer prayers behind a righteous person, but if you ever have to offer prayers behind a fajir person, then you may offer it, because it is permissible to offer prayers behind such a person.

It is mentioned in a hadith:

﴾3﴿ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الصَّلاَةُ الْمَكْتُوبَةُ وَاجِبَةٌ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ ". (أبو داؤد، كتاب الصلاة، باب إمامة البر والفاجر، ص 97، رقم 594)

Hadhrat Abu Hurairah (raz) reported the Messenger of Allah (ﷺ) said: "The obligatory prayer is essential behind every Muslim, pious or impious, even if he has committed a sins". (Abu Dawud, Kitab al-Salah, p. 97, No. 594)

It is stated in this hadith that whether a person is virtuous or fajir, it is permissible to pray behind him, provided he is a Muslim, not a kafir or a mushrik.

However, if a good Imam is found, it is better to make him regular Imam, as it is mentioned in a hadith:

﴾4﴿ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ . صلى الله عليه وسلم ... أَلاَ لاَ تَؤُمَّنَّ امْرَأَةٌ رَجُلاً وَلاَ يَؤُمَّنَّ أَعْرَابِيٌّ مُهَاجِرًا وَلاَ يَؤُمَّ فَاجِرٌ مُؤْمِنًا إِلاَّ أَنْ يَقْهَرَهُ بِسُلْطَانٍ يَخَافُ سَيْفَهُ وَسَوْطَهُ ". (ابن ماجة، كتاب إقامة الصلوة، باب في فرض الجمعة، ص 152، رقم 1081)

Hadhrat Jabir bin Abdullah (raz) narrated: "The Messenger of Allah (ﷺ) delivered a sermon to us ... No woman should be appointed as Imam over a man, no Bedouin should be appointed as Imam over a Muhajir, no immoral person should be appointed as Imam over a (true) believer, unless that is forced upon him and he fears his sword or whip.'" (Ibn Majah, Bab Iqamat al-Salah, p. 152, No. 1081)

But if that person is a polytheist as per his beliefs, then it is no longer permissible to pray behind him; because he is in fact not a Muslim.

Nowadays, at many places people of one sect do not pray behind the person from another sect, which is chaotic and catastrophic for the community. May Allah grant us understanding!

Islam is Neither too Strict not too Soft

Islam is neither too strict nor too soft, it is moderate.

It is mentioned in al-Aqeedah al-Tahawiyyah:

وهو (يعني الإسلام) بين الغلو و التقصير، و بين التشبيه و التعطيل، و بين الجبر و القدر، و بين الأمن و اليأس. (العقيدة الطحاوية، رقم العقيدة 104، ص 22)

"He (i.e. Islam) is between too much exaggeration and too much reduction, between to make Allah equal to someone and to consider Him useless, between considering the human beings as compelled and as all powerful, between to be fearless of sin and to be hopeless. [Islam is the moderate one]. (Al-Aqeedah al-Tahawiyyah, Aqeedah No. 104, p. 22)

It says that it is not right to exaggerate, and it is not right to be so strict. The middle ground is called Islam.

Here are some verse from the Qur'an:

﴿1﴾ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ [النساء 4:171]

"O people of the Book, be not excessive in your Faith, and do not say about Allah anything but the truth" [4:171]

﴿2﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ [المائدة 5:87]

"O you who believe, do not hold as unlawful the good things that Allah has made lawful for you, and do not transgress. Verily, Allah does not like the transgressors." [5:87]

In both verses it is said that it is not right to transgress.

﴿5﴾ عَنْ أَنَسٍ، أَنَّ نَفَرًا، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم سَأَلُوا أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم عَنْ عَمَلِهِ فِي السِّرِّ فَقَالَ بَعْضُهُمْ لاَ أَتَزَوَّجُ النِّسَاءَ . وَقَالَ بَعْضُهُمْ لاَ آكُلُ اللَّحْمَ . وَقَالَ بَعْضُهُمْ لاَ أَنَامُ عَلَى فِرَاشٍ . فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ . فَقَالَ " مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا لَكِنِّي أُصَلِّي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي ". (صحيح مسلم، كتاب النكاح، ص 586، رقم 3403/1401)

Hadhrat Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle (ﷺ) asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: “I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me.” (Sahih Muslim, Kitab al-Nikah, p. 586, No. 1401/3403)

It is stated in this hadith that one should not be strict that people get bored, and one should not be so soft that let people commit *haram* things.

There were 2 verses and 5 hadiths about this belief, the details of which you have read.

35 – Peeri & Muridi

There are 5 verses and 7 hadiths about this belief, the details of which are as follows:

Benefit of Peeri Muridi

If the Peer (spiritual mentor) is sincere, if he is eager to make him a good person and he himself is a good person, then he benefits the disciple and he becomes a good person, just like a teacher, if he is good and sincere teacher, he produces good student, this is the case with Peer.

But the condition for this is that the disciple also has the ability to attain goodness, and he works hard to become good, then he becomes good, otherwise he is left empty.

To become disciple, we make a vow on the hand of Peer that we promise to follow his advice and abide by the Shari'ah. This vow is called *bai'at* (pledge of allegiance).

Peer can Give these Four Benefits to Their Disciples

The Prophet (ﷺ) was sent for four tasks. Similarly, it is the duty of a Peer to teach his disciple these four tasks:

(1) to recite the Qur'an,

(2) to teach the Qur'an

(3) to teach wisdom

(4) to purify them

Here are some verses:

﴿1﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ [الجمعة 62:2]

“He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error.” [62:2]

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [البقرة 2:129]

“And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise.” [2:129]

According to this verse, the Holy Prophet has been sent for four tasks. (1) To recite the Qur'an, (2) To teach the Qur'an, (3) To teach wisdom, (3) And to purify,

If the Peer is good, then these are the four things he teaches, and that would be the benefit for his disciples.

Purification was explained in Tafseer Ibn Abbas as saving people from shirk by convincing them of *Tawheed*, and to safeguard them from sin by making them repent.

This does not mean that the Peer will purify heart by any miraculous means, as some people think, if that would have been a fact then the Peer would have purified his children first and each son of him would have been perfect, although we see there are many children of Peer who are incompetent and imperfect.

Here is the text of Tafseer Ibn Abbas:

﴿ويزكيهم ﴾ يطهرهم بالتوحيد من الشرک، و يقال بالزکاة و التوبة من الذنوب، أي يدعوهم إلی ذلک. (تفسير ابن عباس، الآية 2، سورة الجمعة 62)

“[They purify them], that is, purify them from *shirk* through tawheed. Some people have also said that it means to make people repent of their sins i.e. call them to repentance.” (Tafseer Ibn Abbas, 62:2)

It means that through Tawheed they will try to purify the disciples from shirk, and try to make them repent of their sins. Therefore, it

does not mean that they will do any special kind of cleansing of the heart.

And this purification from shirk also takes place when the Peer himself has the ability and he himself works hard to avoid shirk. If he does not work hard, then nothing will happen.

If Peer is Pious, He is More Influential

﴿1﴾ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ . صلى الله عليه وسلم . يَقُولُ " أَلاَ أُنَبِّئُكُمْ بِخِيَارِكُمْ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " خِيَارُكُمُ الَّذِينَ إِذَا رُءُوا ذُكِرَ اللَّهُ عَزَّ وَجَلَّ (ابن ماجة، كتاب الزهد، باب من لا يؤبه له، ص 601، رقم 4119)

It was narrated from Hadhrat Asma’ bint Yazid (raz) that she heard the Messenger of Allah (ﷺ) say: “Shall I not tell you of the best of you?” They said: “Yes, O Messenger of Allah.” He said: “The best of you are those who, when they are seen, Allah the Mighty, the Majestic, is remembered.” (Ibn Majah, Kitab al-Zuhd, p. 601, No. 4119)

In this hadith it is said that pious is the one if you seen him you will remember Allah, therefore the Peer should be so pious whose sight reminds you about Allah. If you tend to the world by seeing the splendour of the Peer, or if you feel restless to see his cunningness, then what will you get from his company?

It is narrated in the following hadith that sitting next to a pious person has a good effect and one tends to think of the Hereafter, and similarly the company of a corrupt man or a cunning man has the effect that the heart tends to the worldly things.

Here is the hadith:

﴿2﴾ حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى، عَنْ أَبِيهِ .رضى الله عنه . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَمَثَلِ صَاحِبِ الْمِسْكِ، وَكِيرِ الْحَدَّادِ، لاَ يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِمَّا تَشْتَرِيهِ، أَوْ تَجِدُ رِيحَهُ، وَكِيرُ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً (صحيح البخاري، كتاب البيوع، باب في العطار و بيع المسک، ص 338، رقم 2101؛ صحيح مسلم، كتاب البر

والصلة، باب استحباب مجالسة الصالحين ومجانبة قرناء السوء، ص 1146، رقم (6692/2628

Hadhrat Abu Musa (raz) narrated that Allah's Messenger (ﷺ) said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." (Sahih Al-Bukhari, Book of Sales, Chapter in Al-Attar and the Sale of Musk, p. 338, No. 2101; Sahih Muslim, Kitab al-Birr wa al-Sila, p. 1146, No. 2628/6692)

It is said in this hadith that the company of good people and bad people has an effect. So, these hadiths indicate that if Peer is good and sincere, and the one who benefits from him is also sincere and devoted, then the abovementioned four benefits can be obtained from him.

It is not a Good to Adopt Peeri Muridi to Seek the World

It is mentioned in a hadith:

﴿3﴾ سَمِعْتُ أَبَا هُرَيْرَةَ. رضى الله عنه. يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لاَ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ ... وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، ... ثُمَّ قَرَأَ هَذِهِ الآيَةَ [إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً] (صحيح البخاري، كتاب المساقاة، باب إثم من منع ابن السبيل من الماء، ص 379، رقم 2358)

Hadhrat Abu Huraira (raz) narrated that Allah's Messenger (ﷺ) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment… A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied… The Prophet (ﷺ) then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths." [3.77] (Sahih Al-Bukhari, Kitab al-Musaqaat, p. 379, No. 2358)

It is stated in this hadith that whoever does *bai'ah* (pledge of allegiance) for the world, Allah will not look at him with mercy on the Day of Resurrection, nor will He purify him, and for him there will be a painful torment.

In this age, some people have made it a business to become a Peer. We need to be vigilant against such Peers that rob rich disciples in the name of Khilafah (succession) and discipleship. They do not make disciples for religion and religious upbringing but they lay Peeri-Muridi trap to earn money. Such Peers should be avoided.

There are good Peers in this world who nurture people, I had a teacher who was a Peer, he used to give us money instead, and he was very sincere, despite being a great mufti, he spent his whole life in poverty. I am still influenced by him.

I have come across two or three Peers in my life who spent their whole life in poverty, but kept striving to nurture the disciples.

I am writing this not to create ill will regarding anyone but to save people from superstition.

Bai'at (Allegiance) is of Four Types

(1) To pledge allegiance to maintain faith

(2) Allegiance to Jihad

(3) To pledge allegiance to the Caliph

(4) To pledge allegiance in order to do good deeds and to progress in them

(1) To swear allegiance to faith and good deeds

Here is one verse:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [الممتحنة 60:12]

"O you who believe, when the believing women come to you, seeking bai'ah (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication, and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm of their husbands being dropped) between their hands and their feet (i.e. their private parts), and will not disobey you in what is recognized (in Shariah), then take them in your bai'ah, and pray Allah for their forgiveness. Surely Allah is Most-Forgiving, Very-Merciful." [60:12]

In this verse, the Holy Prophet (ﷺ) was asked to take an oath of allegiance for doing good deeds.

(2) To swear allegiance to Jihad

Here are the verses:

﴿4﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا [الفتح 48:10]

"Those who pledge allegiance with you (by placing their hands in your hand)__ they, in fact, pledge allegiance with Allah. Allah's hand is over their hands. Then, whoever breaks his pledge breaks it to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward." [48:10]

﴿5﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا [الفتح 48:18]

"Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them, and rewarded them with a victory, near at hand." [48:18]

In both these verses, allegiance to jihad is mentioned.

(3) To pledge allegiance to the Caliph

﴿4﴾ فحمد الله أبو بكر و أثنى عليه ......فقال عمر بل نبيعک أنت سيدنا و خيرنا و أحبنا إلى رسول الله ﷺ، فأخذ عمر بيده فبايعه و بايعه الناس. (صحيح البخاري، كتاب فضائل الصحابة، ص 616، رقم 3668)

"Abu Bakr praised Allah and chanted His glory... Umar said that we swear allegiance to you, you are our leader, you are the best among us, and you are the most beloved of the Messenger of Allah (ﷺ). So, Umar took the hand of Abu Bakr and swore allegiance to him, and the people also swore allegiance to him." (Sahih Al-Bukhari, Book of Virtues of the Companions, p. 616, No. 3668)

This hadith is a proof of allegiance to the caliph.

(4) To pledge allegiance in order to do good deeds

﴿5﴾ عَنْ قَيْسٍ، سَمِعْتُ جَرِيرًا . رضى الله عنه . بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالسَّمْعِ وَالطَّاعَةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ." (صحيح البخاري، كتاب البيوع، باب هل يبيع حاضر لباد بغير أجر، ص 345، رقم 2157)

Hadhrat Jarir (raz) narrated: "I have given a pledge of allegiance to Allah's Messenger (ﷺ) for to testify that None has the right to be worshipped but Allah, and Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim." (Sahih al-Bukhari, Kitab al-Buyu', p. 345, No. 2157)

It is mentioned in this hadith that the companions swore allegiance to the Holy Prophet (ﷺ) in order to do good deeds.

The Prophet (ﷺ) Used to Take Bai'ah of Women but He did not Touch their Hands

He used to take pledge of allegiance from women, but did not touch their hands, rather he used to take pledge of allegiance behind the veil, as the hadith says:

﴿6﴾ أَنَّ عَائِشَةَ .رضى الله عنها .زَوْجَ النَّبِيِّ صلى الله عليه وسلم ... فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ "، لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالْكَلاَمِ، وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللَّهُ يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ " قَدْ بَايَعْتُكُنَّ ". كَلاَمًا." (صحيح البخاري، كتاب الطلاق، باب إذا أسلمت المشركة أو النصرانية تحت الذمي أو الحربي، ص 945، رقم 5288)

Hadhrat `Ayisha (raz), the wife of the Prophet (ﷺ), narrated: ... So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, Allah's Messenger (ﷺ) would say to them, "Go, I have accepted your oath of allegiance (for Islam). By Allah, and hand of Allah's Messenger (ﷺ) never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, Allah's Messenger (ﷺ) did not take the pledge of allegiance of the women except in accordance with what Allah had ordered him. When he accepted their pledge of allegiance he would say to them, "I have accepted your oath of allegiance." (Sahih Al-Bukhari, The Book of Divorce, p. 945, No. 5288)

It is stated in this hadith that he did not touch the hands of women, rather took bai'ah only with the words of allegiance.

Nowadays it is seen that a woman sits in front of her Peer without veil and he indulges in acts that must be avoided. This should be stopped at all costs.

The Peer is not Able to Give you some Special Blessing

Some Peers keep giving the impression that if you serve him, he will give you some spiritual blessing and the disciple serves him for years to get it. They argue from this hadith, but remember that this incident of giving something was only once in the hadith which was as a miracle, and it did not happen later on; otherwise every Peer would have given this blessing to his children first.

﴿7﴾ عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه ... وَقَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا " لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعَهُ إِلَى صَدْرِهِ، فَيَنْسَى مِنْ مَقَالَتِي شَيْئًا أَبَدًا ". فَبَسَطْتُ نَمِرَةً لَيْسَ عَلَىَّ ثَوْبٌ غَيْرَهَا، حَتَّى قَضَى النَّبِيُّ صلى الله عليه وسلم مَقَالَتَهُ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ تِلْكَ إِلَى يَوْمِي هَذَا.
(صحيح البخاري، كتاب الحرث و المزارعة، باب ما جاء في الغرس، ص 377، رقم 2350)

Hadhrat Abu Huraira (raz) narrated: ... One day the Prophet (ﷺ) said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet (ﷺ) finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e. Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine." (Sahih al-Bukhari, Kitab al-Harth wa al-Mazara'ah, p. 377, No. 2350)

This hadith is regarding a miracle, it was not always the case; otherwise the Holy Prophet (ﷺ) would have given this blessing again and again.

There were 5 verses and 7 hadiths about this belief, the details of which you have read.

36 – Wearing Amulet

There are 4 verses and 29 hadiths about this belief, the details of which are as follows:

There are seven types of amulets:

(1) To recite or to do the permissible amulet of the Qur'an and Hadith for a legitimate purpose

(2) To seek help in amulets or mantras from other than Allah, it is *haraam* (forbidden).

(3) To use words in amulets or mantras whose meaning is not known, maybe it seeks help from anyone other than Allah, which is not permissible.

(4) To get an ill sight.

(5) Magic: It is *haraam* to do it.

(6) Arraf: one who claims to know the unseen. It is haraam to go to him.

(7) Getting out the jinn.

There are two types of amulets:

(1) One is to recite the Qur'an and the hadith and blow, this is proved from the hadith.

(2) The second is to write a verse or a hadith and hang it around one's neck. This seems forbidden in the hadith. However, see the next verses and hadiths for each of them:

Tricks of some Amulet Makers

There are good people in the world, but some are bad too, some amulet-maker talks vaguely and intermittently, he does not say that there are jinns, nor does he deny it, but says that there is a shadow of jinns on him. And he receives enough money to take it off, and if

he doesn't get it off in months, he says I drove out one jinn, but now his family has come, now it will cost more money to take them off.

Sometimes, one says that people close to you have done magic, or amulets, and thus he creates enmity between neighbours, brothers-in-law, mother-in-law, and sister-in-law for the whole life. Sometimes there is a great commotion, and the amulet maker does it all, even though the amulet owner himself does not know anything about it, so it is better to avoid such amulets and magicians.

This verse explains it:

﴿1﴾ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ [البقرة 2:102]

"Then, they used to learn from them that with which they could cause separation between a man and his wife. But they were not to bring harm through it to anyone without the will of Allah." [2:102]

In this verse it is said that these sorcerers usually do such acts that there is a dispute between husband and wife, sometimes they cause enmity among the relatives. In fact, some amulet makers cause discord among the relatives.

It is also stated in the following hadith that if those who have amulets find out about a thing, they add a hundred lies to it and tell it to the patient so that he may believe it and he can run his business smoothly.

﴿1﴾ عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَنَا بِالشَّىْءِ فَنَجِدُهُ حَقًّا قَالَ "تِلْكَ الْكَلِمَةُ الْحَقُّ يَخْطَفُهَا الْجِنِّيُّ فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ وَيَزِيدُ فِيهَا مِائَةَ كَذْبَةٍ ". (صحيح مسلم، كتاب السلام، باب تحريم الكهانة و إتيان الكهان، ص 989، رقم 5816/2228)

Hadhrat 'A'isha (raz) reported: I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition

of one hundred lies to it. (Sahih Muslim, Kitab al-Salam, p. 989, No. 2228/5816)

It is stated in this hadith that he tells people a hundred lies by adding to one truth.

A House Where Amulets are Practiced Continues in Trouble

Sometimes, it has been observed that in a house where the practice of amulets is very common, the family members get obsessed by it, and if any trouble comes, they think that someone has done some magic, even if a pot suddenly falls from the hand, they think that the pot has fallen due to someone's magic or amulet. If you explain to them that the pot has fallen suddenly, or any type of pain is due to illness, but they will not understand; because they have magic and amulet in their mind. Then they go to the amulet-maker to cast this spell who continues to charge a good amount of money by talking intermittently, and keep them stuck for the rest of their lives; because he intends only to receive money and gain reputation as spell-caster.

Therefore, it is requested to stay away from these illusions. That is why the Holy Prophet (ﷺ) has forbidden some amulets.

Amulet Gives a little Peace of Mind

An amulet maker told me four things:

(1) The one for whom we make amulets is usually mentally ill, either he can't sleep, or he has fear in his mind, because of which he is scared, and when a sound comes he understands that this is the voice of the jinn or devil, and now he is afraid of his attack, and sometimes he does not get enough sleep for long hours because of this fear. He sleeps for a while, and because of this lack of sleep brain is remains tired all day, he feels pain in the neck, which makes him think that the jinn is riding on him, and that makes him restless, even though there are no jinn, who has no time to ride on his neck and stay with him leaving his job. The fact is that it is either due to fear, or due to domestic tension, which keeps him sleepless.

When a patient comes to me, I understand that he has tension and sleeplessness, but to say straight things does not work, so I say take this amulet, all the jinn will run away from you. This makes the patient reassured that the jinn and the magic have run away, this removes his fear, now he sleeps comfortably, and because of this sleep his illness ends. So our amulet is a kind of consolation.

(2) He also said that we do not have any charisma in our hands; rather we write different kinds of prayers, it is only Allah's work to create effect, if He wills, he recovers, and if He does not, nothing happens. That is why we do not have any charisma in our hands.

(3) And the third thing is that usually there is neither a jinn in our hands nor he is submissive, this is just illusion of the people, it may happen but as far as I know the jinn are not submissive, amulet makers propagate this to make money. If that is the case then why do not they get money from that jinn, why do they go around asking others?

(4) And the fourth thing is that we don't know the *Ghayb* (unseen), rather we ask the patient a few things from here and there, it gives an idea, then from our intelligence, and from our experience, we gives the impression that I know the unseen, or that the jinn have given me all the information about him. So, being ordinary people, they believe our words and they begin to understand that we have knowledge of the unseen, or that we are saints of high ranks who have come to know everything about the patient. And if an intelligent person comes and examines our words, we do not talk more to him, but we get rid of him so that our fame is not affected, and the money that we earn does not stop; since this serves as big business for us to make money, which has a lot to offer and costs virtually nothing.

As far as the words of this amulet maker are concerned, this is what he said, according to me there is some truth in his words. Take advantage of what he said and save yourselves from being deceived. And Allah knows best!

(1) Legitimate amulet of Qur'an and Hadith

It is important that the amulet is intended to alleviate people's distress, and if the amulet is intended to harass someone, or to cause hatred between wife and husband, or to increase hatred between relatives, then such an amulet is not permissible, using such an amulet would be a grave sin.

The amulet should contain words from which only help has been sought from Allah, rather it is better than it has words from which the Prophet (ﷺ) gave amulets, it will be more effective they it contains the words of the Prophet (ﷺ) and by doing so one will be rewarded.

﴿2﴾ عَنْ

عَنْ عَبْدِ الْعَزِيزِ قَالَ دَخَلْتُ أَنَا وَثَابِتٌ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ: يَا أَبَا حَمْزَةَ اشْتَكَيْتُ . فَقَالَ أَنَسٌ أَفَلاَ أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَلَى. قَالَ "اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ شِفَاءً لاَ يُغَادِرُ سَقَمًا". (صحيح البخاري، كتاب الطب، باب رقية النبىﷺ، ص 1014، رقم 5742)

Hadhrat Abdul-Aziz said: I and Thabit I entered upon Anas bin Malik, and Thabit said: 'O Abu Hamzah! I am suffering from an illness. So Anas said: 'Shall I not recite the Ruqyah of the Messenger of Allah over you?' He said: 'Why, yes.' He said: 'O Allah! Lord of mankind, removed the harm, and cure (him). Indeed You are the One Who cures, there is none who cures except you, a cure that leaves no disease.'" (Sahih al-Bukhari, Kitab al-Tib, Bab Ruqiya al-Nabi, p. 1014, No. 5742)

It is stated in this hadith that it is only Allah Almighty who is the Healer, so one should seek help only from Him.

There are Two Ways to Make Amulet

(1) One is to recite the words of the amulet and blow on the patient, it is permissible, because the Holy Prophet (ﷺ) recited the words on the patient and blew on him.

(2) The second is to write the words of the amulet on a piece of paper and hang it around the neck or on the arms. This is not a good, as we shall discuss it in detail.

The Prophet (ﷺ) Has Recited the Words of the Amulet and Blown on the Patient

Here are some hadiths:

﴿3﴾ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اشْتَكَى مِنَّا إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ قَالَ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا ". (صحيح مسلم، كتاب السلام، باب استحباب رقية المريض، 972، رقم 5707/2191)

Hadhrat 'A'isha (raz) reported: When any person amongst us fell ill, Allah's Messenger (may peace he upon him) used to rub him with his right band and then say: O Lord of the people, grant him health, heal him, for Thou art a Greet Healer. There is no healer, but with Your healing Power one is healed and illness is removed.” (Sahih Muslim, Kitab al-Salam, p. 972, No. 2191/5707)

﴿4﴾ عَنْ عَبْدِ الْعَزِيزِ، قَالَ دَخَلْتُ أَنَا وَثَابِتٌ، عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ يَا أَبَا حَمْزَةَ اشْتَكَيْتُ. فَقَالَ أَنَسٌ أَلاَ أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَلَى. قَالَ " اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا. (صحيح البخارى، باب رقية النبى ﷺ، ص 1014، الرقم: 5742)

Hadhrat Abdul-Aziz said: I and Thabit I entered upon Anas bin Malik, and Thabit said: 'O Abu Hamzah! I am suffering from an illness. So Anas said: 'Shall I not recite the Ruqyah of the Messenger of Allah over you?' He said: 'Why, yes.' He said: 'O Allah! Lord of mankind, removed the harm, and cure (him). Indeed You are the One Who cures, there is none who cures except you, a cure that leaves no disease.'" (Sahih al-Bukhari, Kitab al-Tib, Bab Ruqiya al-Nabi, p. 1014, No. 5742)

The following hadith is the proof that he used to blow after reciting the verse:

﴿5﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الدَّوَاءِ الْقُرْآنُ. (ابن ماجة، كتاب الطب، باب الاستشفاء بالقرآن، ص 509، رقم 3533)

It was narrated from Hadhrat 'Ali (raz) that the Messenger of Allah (ﷺ) said: "The best remedy is the Qur'an." (Ibn Majah, Kitab al-Tib, Bab al-Istishafa bi al-Qur'an, p. 509, No. 3533)

﴿6﴾ عَنْ عَائِشَةَ . رضى الله عنها . أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوِّذَاتِ. (صحيح البخاري، كتاب الطب، ص 1015، رقم 5751)

Hadhrat `Ayisha (raz) narrated: "During the Prophet's fatal illness, he used to recite the Mu'auwidhat (Surat An-Nas and Surat Al- Falaq) and then blow his breath over his body." (Sahih al-Bukhari, Kitab al-Tib, p. 1015, No. 5751)

﴿7﴾ عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ . صلى الله عليه وسلم . كَانَ يَنْفِثُ فِي الرُّقْيَةِ. (ابن ماجة، كتاب الطب، باب الاستشفاء بالقرآن، ص 508، رقم 3528)

It was narrated from Hadhrat 'Ayishah that the Prophet (ﷺ) used to blow when performing Ruqyah. (Ibn Majah, Kitab al-Tib, Bab al-Istishafa bi al-Qur'an, p. 508, No. 3528)

Three things are known from these hadiths:

(1) First is that it is permissible to make amulets with the words of a verse and hadith.

(2) Second is to seek help only from Allah in amulets, He alone is the Healer, it is not permissible to seek healing from anyone else, sometimes it leads to *shirk*.

(3) And the third is that it is permissible to recite words and blow.

Supplication in Hadith to Remove Madness

After reciting these following verses, the Holy Prophet (ﷺ) blew on the patient and he was recovered. Here is the hadith:

﴾8﴿ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ أَبِي لَيْلَى، قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ . صلى الله عليه وسلم . إِذْ جَاءَهُ أَعْرَابِيٌّ فَقَالَ إِنَّ لِي أَخًا وَجِعًا . قَالَ " مَا وَجَعُ أَخِيكَ " . قَالَ بِهِ لَمَمٌ . قَالَ " اذْهَبْ فَأْتِنِي بِهِ " . قَالَ فَذَهَبَ فَجَاءَ بِهِ فَأَجْلَسَهُ بَيْنَ يَدَيْهِ فَسَمِعْتُهُ عَوَّذَهُ بِفَاتِحَةِ الْكِتَابِ وَأَرْبَعِ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ وَآيَتَيْنِ مِنْ وَسَطِهَا وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ وَآيَةِ الْكُرْسِيِّ وَثَلاَثِ آيَاتٍ مِنْ خَاتِمَتِهَا وَآيَةٍ مِنْ آلِ عِمْرَانَ - أَحْسِبُهُ قَالَ }شَهِدَ اللَّهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ{ - وَآيَةٍ مِنَ الأَعْرَافِ }إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ{ الآيَةَ وَآيَةٍ مِنَ الْمُؤْمِنِينَ }وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لاَ بُرْهَانَ لَهُ بِهِ{ وَآيَةٍ مِنَ الْجِنِّ }وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلاَ وَلَدًا{ وَعَشْرِ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ وَثَلاَثِ آيَاتٍ مِنْ آخِرِ الْحَشْرِ وَ }قُلْ هُوَ اللَّهُ أَحَدٌ{ وَالْمُعَوِّذَتَيْنِ . فَقَامَ الأَعْرَابِيُّ قَدْ بَرَأَ لَيْسَ بِهِ بَأْسٌ . (ابن ماجة، كتاب الطب، باب الفزع و الارق و ما يتعوذ به منه، ص 511، رقم 3549)

It was narrated from Hadhrat ‘Abdur-Rahman bin Abi Laila that his father Abu Laila said: “I was sitting with the Prophet (ﷺ) when a Bedouin came to him and said: ‘I have a brother who is sick.’ He said: ‘What is the matter with your brother?’ He said: ‘He suffers from a slight mental derangement.’ He said: ‘Go and bring him.’” He said: “(So he went) and he brought him. He made him sit down in front of him and I heard him seeking refuge for him with Fatiha al-Kitab; four Verses from the beginning of Al-Baqarah, two Verses from its middle: ‘And your Ilah (God) is One Ilah (God – Allah),’ [2:163] and Ayat Al-Kursi; and three Verses from its end; a Verse from Al ‘Imran, I think it was: ‘Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He),’ [3:18] a Verse from Al-A’raf: ‘Indeed, your Lord is Allah,’ [7:54] a Verse from Al-Mu’minun: ‘And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof,’[23:117] a Verse from Al-Jinn: ‘And He, exalted is the Majesty of our Lord,’ [72:3] ten Verses from the beginning of As-Saffat; three Verses from the end of Al-Hashr; (then) ‘Say: He is Allah, (the) One,’ [112:1] and Al-Mu’awwidhatain. Then the Bedouin stood up, healed, and there was nothing wrong with him.” (Ibn Majah, Kitab al-Tib, p. 511, No. 3549)

It is in this hadith that the Holy Prophet (ﷺ) treated the insane person by reciting so many verses, and he was cured.

This is a fact, but nowadays there are a lot of cunning persons who rob people in the name of treating insanity, you should be aware of them.

(2) To write a Verse or a Hadith and Hang it Around Neck

The Arab used to make necklace from thread and hang it around the neck of the sick, and sometimes they used to ask for help from the Jinn, Satan and ghosts besides Allah. This was called *tamima* and the Prophet (ﷺ) regarded it shirk to hang.

It is mentioned in a hadith:

﴿8﴾ عَنْ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ ". (أبو داؤد، كتاب الطب، باب في تعليق التمائم، ص 552، رقم 3883؛ ابن ماجة، كتاب الطب، باب تعليق التمائم، ص 508، رقم 3530)

Hadhrat Abdullah ibn Mas'ud (raz) said: “I heard the Messenger of Allah (ﷺ) saying: spells, charms and love-potions are polytheism.” (Abu Dawud, Kitab al-Tib, p. 552, No. 3883; Ibn Majah, Kitab al-Tib, p. 508, No. 3530)

﴿9﴾ عن عقبة بن عامر الجهني أن رسول الله ﷺ أقبل إليه رهط فبايع تسعة و أمسک عن واحد فقالوا يا رسول الله بايعت و ترکت هذا؟ قال إن عليه تميمة فأدخل يده فقعها فبايعه وقال من علق تميمة فقد أشرک. (مسند أحمد، باب حديث عقبة بن عامر الجهني، ج 5، ص 156، رقم 16969)

It is narrated on the authority of Hadhrat Aqaba ibn Amir al-Juhani (raz) said: “A group came to the Messenger of Allah (ﷺ), he accepted allegiance of nine men and did not accept allegiance of one, so the people asked, O Messenger of Allah, you accepted allegiance of all of them and left this one! He said, "There is an amulet hanging on him." The man inserted his hand and took out the necklace. The Prophet (ﷺ) said, one who hanged amulet indeed he committed polytheism.” (Musnad Ahmad, Chapter Hadith of Aqaba Ibn Amir Al-Jahni, Volume 2, Page 3, Number 3)

It is narrated in this hadith that whoever hangs an amulet is a polytheist.

﴾10﴿ أَنَّ ابْنَ مَسْعُودٍ، كَانَ يَقُولُ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَكْرَهُ عَشْرَ خِلاَلٍ ... وَالرُّقَى إِلاَّ بِالْمُعَوِّذَاتِ وَعَقْدَ التَّمَائِمِ. (أبو داؤد، كتاب الخاتم، باب ما جاء في خاتم الذهب، ص 592، رقم 4222)

Hadhrat Abdullah ibn Mas'ud: "The Prophet of Allah (ﷺ) disliked ten things: using spells except with the Mu'awwidhatan, wearing amulets…" (Abu Dawud, Kitab al-Khatam, Bab Ma Jaa Fi Khatam al-Dhahab, p. 592, No. 4222)

It is Highest Degree of Piety not to Hang Amulet

Here is the hadith:

﴾11﴿ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ". (صحيح البخاري، باب من لم يرق، ص 1016، رقم 5752)

Hadhrat Ibn `Abbas (raz) narrated that Allah's Messenger (ﷺ) said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ar-Ruqya and do not see an evil omen in things, and put their trust in their Lord." (Sahih al-Bukhari, p. 1016, No. 5752)

The following verse commands that one should rely on Allah alone:

﴾2﴿ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ [هود 11:123]

"To Allah belong the secrets of the heavens and the earth, and to Him the entire matter shall be returned. So worship Him and have trust in Him." [11:123]

In this verse and hadith, it is advised not to do amulets, and it is better to trust in Allah. The fact is that nowadays the amulet makers make fool of people and rob them.

Hanging Amulet Occasionally for Satisfaction is Allowable

The hadith forbids the hanging of amulets, but the words and deeds of the Sahabah and Tabi'in show some scope for it, so they did it occasionally, and relied on Allah believing that nothing happens with amulets and it is only Allah who does it, then it is allowable as it satisfies the heart.

This is the practice of a Sahabi in hanging amulets:

﴾12﴿ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ . فَإِنَّهَا لَنْ تَضُرَّهُ " . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُلَقِّنُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ. (سنن الترمذي، كتاب الدعوات، باب دعاء الفزع من النوم، ص 804، رقم 3528)

`Amr bin Shu`aib narrated from his father, from his grandfather, that the Messenger of Allah (ﷺ) said: “When one of you becomes frightened during sleep, then let him say: ‘I seek refuge in Allah’s Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Shayatin, and that they should come (A`udhu bikalimātillāhit-tāmmati min ghaḍabihī wa `iqābihī wa sharri `ibādih, wa min hamazātish-shayāṭīni wa an yaḥḍurūn).’ For verily, they shall not harm him.” He said: “So `Abdullah bin `Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck.” (Tirmidhi Sharif, Kitab al-Dawaat, Bab Duaa al-Faza 'min al-Naum, p. 804, No. 3528)

It is also narrated about a Tabi’i:

﴾13﴿ عن عطاء قال لا بأس أن يعلق القرآن. (مصنف ابن أبي شيبة، ج 5 ،كتاب الطب، باب من رخص في تعليق التعاويذ، ص 43، رقم 23550/23540)

It is narrated on the authority of Atta, he said, "There is no harm in hanging something from the Qur'an as an amulet.” (Musannaf Ibn Abi Shaybah, The Book of Medicine, Part 5, p. 43, No. 23540/23550)

﴿14﴾ عن الضحاك لم يكن بأسا أن يعلق الرجل الشىء من كتاب الله إذا وضعه عند الغسل و عند الغائط. (مصنف ابن أبي شيبة، ج 5 ،كتاب الطب، باب من رخص في تعليق التعاويذ، ص 43، رقم 23552/23542)

Hadhrat Zahhak says: "There is no harm for a person to hang something from the Qur'an on the string of an amulet, provided that he takes it out at the time of Ghusl and at the time of going to toilet." (Musannaf Ibn Abi Shaybah, The Book of Medicine, Part 5, p. 43, No. 23542/23552)

﴿15﴾ عن يونس بن خباب قال سألت أبا جعفر عن التعويذ يعلق على الصبيان، فرخص فيه. (مصنف ابن أبي شيبة، ج 5 ،كتاب الطب، باب من رخص في تعليق التعاويذ، ص 43، رقم 23551)

It is narrated on the authority of Yunus ibn Khabab, he said: "I asked Hadhrat Abu Ja'far (raz) about the amulets that are hung on children, so he allowed it." (Musannaf Ibn Abi Shaybah, The Book of Medicine, Part 5, p. 43, No. 23551)

It is forbidden to hang an amulet, but it is permissible to recite and blow it. It is known from the statement of Tabi'i mentioned above that there is little room for amulets, but one should not make it a profession.

Receiving Compensation is Also Allowable to some Extent

This is a hadith for it:

﴿16﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانُوا فِى سَفَرٍ فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ ... فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ الرَّجُلُ فَأُعْطِيَ قَطِيعًا مِنْ غَنَمٍ ... ثُمَّ قَالَ " خُذُوا مِنْهُمْ وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ ". (صحيح مسلم، كتاب السلام، باب جواز أخذ الأجرة على الرقية بالقرآن و الأذكار، ص 975، رقم 5733/2201؛ صحيح البخاري، كتاب الطب، باب الرقى بفاتحة الكتاب، ص 1013، رقة 5736)

Hadhrat Abu Sa'id Khudri (raz) reported that some persons amongst the Companions of Allah's Messenger (ﷺ) set out on a journey and

they happened to pass by a tribe from the tribes of Arabia... So he came to him and he practised incantation with the help of Surah al-Fatiha and the person became all right. He was given a flock of sheep (as recompense)… He said: Take out of that and allocate a share for me along with your share.” (Sahih Muslim, Kitab al-Salam, p. 975, No. 733/2201; Sahih al-Bukhari, Kitab al-Tibb, p. 1013, Raqqa 5736)

From this hadith it is known that taking a small amount of money for an amulet on some occasions is permissible.

But One Should not Make It a Profession

There are some hadiths for this:

﴿17﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ عَلَّمْتُ نَاسًا مِنْ أَهْلِ الصُّفَّةِ الْقُرْآنَ وَالْكِتَابَةَ فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْسًا فَقُلْتُ لَيْسَتْ بِمَالٍ وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ فَسَأَلْتُ رَسُولَ اللَّهِ . صلى الله عليه وسلم . عَنْهَا فَقَالَ " إِنْ سَرَّكَ أَنْ تُطَوَّقَ بِهَا طَوْقًا مِنْ نَارٍ فَاقْبَلْهَا ". (ابن ماجة، كتاب التجارات، باب الأجر على تعليم القرآن، ص 310، رقم 2157)

It was narrated that Hadhrat 'Ubadah bin Samit (raz) said: "I taught people from Ahl al-Suffah" Qur'an and how to write, and one of them gave me a bow. I said: 'It is not money, and I can shoot (with it) for the sake of Allah., I asked the Messenger of Allah (ﷺ) about it and he said: 'If it would please you to have a necklace of fire placed around your neck, then accept it.'" (Ibn Majah, Kitab al-Tijarat, Bab al-Ajr ala Taleem al-Qur’an, p. 310, No. 2157)

﴿18﴾ عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ عَلَّمْتُ رَجُلاً الْقُرْآنَ فَأَهْدَى إِلَيَّ قَوْسًا فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ . صلى الله عليه وسلم . فَقَالَ " إِنْ أَخَذْتَهَا أَخَذْتَ قَوْسًا مِنْ نَارٍ " فَرَدَدْتُهَا. (ابن ماجة، كتاب التجارات، باب الأجر على تعليم القرآن، ص 310، رقم 2158)

It was narrated that Hadhrat Ubayy bin Ka'b said: "I taught a man the Qur'an, and he gave me a bow. I mentioned that to the Messenger of Allah (ﷺ) and he said: 'If you accept it you will be accepting a bow of fire.' So I returned it." (Ibn Majah, Kitab al-Tijarat, Bab al-Ajr ala Taleem al-Qur’an, p. 310, No. 2158)

It means that taking an arrow in exchange for teaching the Qur'an is like taking fire, so it is not right to make amulets an earning source.

It is Permissible to Use Medicine

It is Sunnah to take medicine for treatment of a disease:

﴿19﴾ عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ ". (صحيح مسلم، كتاب السلام، باب لكل داء دواء و استحباب التداوي، ص 977، رقم 5741/2204)

Hadhrat Jabir (raz) reported Allah's Messenger (ﷺ) as saying: “There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious.” (Sahih Muslim, Kitab-ul-Salam, p. 977, No. 2204/5741)

(2) It is Haraam to Seek Help in Amulets from Other than Allah

(3) It is Haraam to Use Ambiguous Words in Amulets

In amulets or mantras, words are used whose meaning is not known, maybe help was sought from other Allah in it, therefore it is not permissible, because it is not permissible to seek help from other than Allah.

The Non-Muslims who perform *mantras*, usually seek help from their gods and goddesses, and they contain polytheistic words, so one must avoid mantra based amulets.

The hadith forbids both of these things:

﴿20﴾ عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ "اعْرِضُوا عَلَىَّ رُقَاكُمْ لاَ بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ ". (صحيح مسلم، كتاب السلام، باب لا بأس بالرقى ما لم يكن فيه شرک، ص 975، رقم 5732/2200)

Hadhrat Auf b. Malik Ashja'i (raz) reported: We practised incantation in the pre-Islamic days and we said: Allah's Messenger! What is your opinion about it? He said: Let me know your incantation and said:

There is no harm in the incantation which does not smack of polytheism.” (Sahih Muslim, Kitab-ul-Salam, p. 975, No. 2200/5732)

It is clear from this hadith that it is not permissible to blow with polytheistic words. Yes, if help has been sought from Allah, then there is no harm in reciting and bowing.

(4) Evil Eye

It is true that evil eye catches one and causes him harm.

The man who casts the evil eye, he may not have intended it; it catches automatically, so he should not be blamed, because he is not at fault.

Therefore, the man whose eye catches often should say ma-sha'Allah when he sees something strange.

The cure for evil eye is to give *ghusl* to the one whose eye caused it, and the bath water should be poured on the patient, then it will eliminate effect of evil eye.

Here is the hadith:

﴿21﴾ عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَيْنُ حَقٌّ.
(صحيح البخاري، كتاب الطب، باب العين حق، ص 1014، رقم 5740)

Hadhrat Abu Huraira (raz) narrated that the Prophet (ﷺ) said, "The effect of an evil eye is a fact." (Sahih al-Bukhari, Kitab al-Tib, Bab al-Ain Haq, p. 1014, No. 5740)

﴿22﴾ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَىْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا ". (صحيح مسلم، كتاب السلام، باب الطب و المرض و الرقى، ص 971، رقم 5702/2188)

Hadhrat Ibn 'Abbas (raz) reported that Allah's Messenger (ﷺ) said: “The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath.” (Sahih Muslim, Kitab-ul-Salam, p. 971, No. 2188/5702)

According to the hadith, if a person whose eye caused harm is asked to do ghusl, he should do it.

(5) It is Haraam to do Magic

This is the verse for him

﴿3﴾ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ... [البقرة 2:102]

"and it was not Sulaiman who became an infidel, but the devils did become infidels, teaching people magic," [2:102]

In this verse it is said that practicing magic is disbelief.

﴿23﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ". قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ... (صحيح البخاري، كتاب الوصايا، باب قول الله تعالى: إن الذين يأكلون أموال اليتمى ظلما الخ، ص 458، رقم 2766؛ صحيح مسلم، كتاب الإيمان، باب الكبائر و أكبرها، ص 53، رقم 262/89)

It is reported on the authority of Hadhrat Abu Huraira (raz) that the Messenger of Allah (ﷺ) said: "Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause…" (Sahih al-Bukhari, Kitab al-Wasaya, p. 458, No. 2766; Sahih Muslim, Kitab al-Iman, Bab al-Kabayir wa Akbaruha, p. 53, No. 89/262)

It is stated in this hadith that practicing magic is a major sin.

Magic is a Reality

This is mentioned in this verse

﴿4﴾ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى [طه 20:66]

"Then, suddenly their ropes and sticks seemed to him, due to their magic, as if they were running." [20:66]

﴿24﴾ عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُحِرَ حَتَّى كَانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ. (صحيح البخاري، كتاب الجزية و الموادعة، باب هل يعفى عن الذمى إذا سحر، ص 529، رقم 3175)

Hadhrat Ayisha (raz) narrated: "Once the Prophet (ﷺ) was bewitched so that he began to imagine that he had done a thing which in fact he had not done." (Sahih al-Bukhari, Kitab Al-Jiziyah wa Al-Muwada'ah, p. 529, No. 3175)

﴿25﴾ عَنْ عَائِشَةَ، قَالَتْ سَحَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَمِ - قَالَتْ - حَتَّى كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّىْءَ وَمَا يَفْعَلُهُ. (صحيح مسلم، كتاب السلام، باب سحر، ص 971، رقم 5703/2189)

Hadhrat A'yisha (raz) reported that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast a spell upon Allah's Messenger (ﷺ) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (Sahih Muslim, Kitab-ul-Salam, Bab al-Sahr, p. 971, No. 2189/5703)

This hadith shows that magic is a reality, and it had an effect on the Holy Prophet (ﷺ) too. But nowadays what every amulet maker claims to be magic or jinn effect is often a lie.

(6) Arraf who Claims to Know the Unseen

Some people claim that they have knowledge of the unseen, and some people do not say it clearly, but give the impression that they have all the knowledge about the patient, such people are called Arraf (Gnostics).

It has often been observed that those who carry amulets and magic businesses try to give the impression to the visitors that they know everything, and by talking in between, and they firmly ingrain in the hearts of their patients that they really know the unseen. Therefore, they start believing that he will cast out the magic and for that they

pay a good amount of money. In this age, these people are like Arraf and one should not fall into their trap.

It is not Permissible to Believe the Words of Arraf

It is written in Aqeedah al-Tahawiyyah:

ولا نصدق كاهنا ولا عرافا ، ولا من يدعي شيئا يخالف الكتاب والسنة وإجماع الأمة. (العقيدة الطحاوية، رقم العقيدة 101، ص 21)

We do not believe the words of the kahin and arraaf (who claim to tell the news of the unseen) as well the words of one who claims something which is against the Qur'an, the Hadith and the consensus of the ummah.” (Al-Aqeedat al-Tahawiyyah, Aqeedah No. 101, p. 21)

Worships of Forty Days Are not Accepted by Going to Arraf

Here is the hadith:

﴿26﴾ عَنْ صَفِيَّةَ، عَنْ بَعْضِ، أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَىْءٍ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ لَيْلَةً ". (صحيح مسلم، كتاب السلام، باب تحريم الكهانة و إتيان الكهان، ص 990، رقم 5821/2230)

Hadhrat Safiyya (raz) reported from some of the wives of Allah's Apostle (ﷺ) that he said: “He who visits a diviner ('Arraaf) and asks him about anything, his prayers extending to forty nights will not be accepted.” (Sahih Muslim, Kitab al-Salam, Bab Tahrim al-Kahanat… p. 990, No. 2230/5821)

﴿27﴾ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُمُورًا كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ كُنَّا نَأْتِي الْكُهَّانَ . قَالَ " فَلاَ تَأْتُوا الْكُهَّانَ". قَالَ قُلْتُ كُنَّا نَتَطَيَّرُ. قَالَ " ذَاكَ شَىْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ فَلاَ يَصُدَّنَّكُمْ ". (صحيح مسلم، كتاب السلام، باب تحريم الكهانة و إتيان الكهان، ص 989، رقم 5813/2227)

Hadhrat Mu'awiya b. al-Hakam as-Sulami (raz) reported: “I said: Messenger of Allah, there were things we used to do in the pre-Islamic days. We used to visit Kahins, whereupon he said: Don't visit Kahins. I said: We used to take omens. He said: That is a sort of

personal whim of yours, so let it not prevent you (from doing a thing).” (Sahih Muslim, Kitab al-Salam, Bab Tahrim al-Kahanat… p. 989, No. 2227/5813)

﴿28﴾ عن أبي هريرة، و الحسن عن النبیﷺ قال: من أتى كاهنا أو عرافا فصدقه بما يقول فقد كفر بما أنزل على محمد. (مسند أحمد، مسند أبي هريرة، ج 15، ص 331، رقم 9536)

It is narrated on the authority of Hadhrat Abu Hurairah (raz) and Al-Hasan that the Prophet (peace and blessings of Allah be upon him) said: “Whoever came to a kahin or arraaf (soothsayer who claim to tell the news of the unseen) and believed what he said, then indeed he denied what was revealed upon Muhammad.” (Musnad Ahmad, Musnad Abi Hurairah, vol. 15, p. 331, No. 9536)

According to this hadith, if one goes to a soothsayer or arraf and believes his words, then he will become a kafir.

There are many amulet makers today that claim the unseen like priests and mystics, and people believe their words, this will harm their faith. Therefore, this must be avoided.

﴿29﴾ عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَنَا بِالشَّىْءِ فَنَجِدُهُ حَقًّا قَالَ "تِلْكَ الْكَلِمَةُ الْحَقُّ يَخْطَفُهَا الْجِنِّيُّ فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ وَيَزِيدُ فِيهَا مِائَةَ كَذْبَةٍ. (صحيح مسلم، كتاب السلام، باب تحريم الكهانة و إتيان الكهان، ص 989، رقم 5816/2228)

Hadhrat 'A'isha (raz) reported: “I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it.” (Sahih Muslim, Kitab al-Salam, Bab Tahrim al-Kahanat… p. 989, No. 2228/5816)

It is in this hadith that a jinn adds a hundred lie to his words.

(7) Casting out the Jinn

Some people say that some amulet makers take out jinn, but I do not know how to take them out, and neither I have been able to find any hadith about it, nor any saying of the Companions. Neither I know whether the jinn possess someone or not? I do not know the fact; therefore I am unable to say a word about it.

There were 4 verses and 29 hadiths about this belief, the details of which you have read.

37 – Visiting Graves

There are 22 verses and 44 hadiths regarding this belief, the details of which shall follow: one.

The previous nations became polytheists with the following 4 things, so Allah punished them:

(1) by worshiping other than Allah

(2) prostrating before others besides Allah

(3) seeking help from other than Allah

(4) considering others besides Allah as the one who fulfils their need

The practice of these four things became prevalent in a way that they first paid homage to their dead elders, then gradually began to prostrate before them and worship them. They believed regarding their elders that they hear and help them in their needs.

Gradually, they made idols for them, started bowing down to them to ask for help in their needs, then prostrated, and finally accepted them as God. And this is polytheism and associating partner with Allah which He will never forgive. Therefore, we must not have so much respect for the elders that leads us to *shirk* gradually.

Customs of the Non-Muslims

If you think of the customs of the non-Muslims, their making of idols, asking the idols for help and their worshiping to those idols; you will come to a conclusion that they held their elders in high esteem, then gradually became involved into polytheism.

Hindus also believe in one God, whom they call Ishwar, and some of the Pandits believe only in Him, but most of them worship idols even though they believe in one Ishwar. All the idols they make are images of their elders. They know they are made of clay, but they believe that the spirits of their elders, or the spirits of their gods and goddesses, come into these idols, that they listen to them and have

power to help them. That is why they worship these idols, and earnestly ask them, which the Islam calls polytheism (*shirk*).

The Prophet (ﷺ) Forbade Reverence for Graves

Since Allah knew that also Muslims can seek help from their elders, or make idols of them, and prostrate before them, so the Holy Prophet (ﷺ) sometimes allowed them to visit the graves, but repeatedly warned them not to prostrate before the graves, not to ask the dead in their needs, not to make it a place of celebration, not to erect a building on it, but to return only after greeting them and praying for them.

Please, refer to the authentic hadiths regarding the same in the following pages.

What is a Grave?

The time period from the burial to the resurrection is called grave period, whether the body of the deceased is in the ground, or has been burnt, or it has been eaten by an animal. This period is also called *Barzakh,* which is mentioned in the following verse:

﴿1﴾ حَتّٰى اِذَا جَاءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ أرْجِعُوْنَ لَعَلِّیْ أَعْمَلَ صَالِحاً فِيْمَا تَرَكْتُ كَلَّا اِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَّرَائِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ (سورة المؤمنون 23:100-101)

"(The infidels go on doing their misdeeds) until when death comes to one of them, he will say, .My Lord send me back, so that I may act righteously in that (world) which I have left behind.. Never! It is simply a word he utters, and in front of such people there is a barrier till the day when they will be resurrected." [23:100-101]

In this verse it is said that the time from death to resurrection is called *Barzakh*, its conditions are different from the conditions of the world.

Visiting Grave is permissible in Order to Remember the Hereafter

If going to the grave reminds you about the Hereafter and death, then it is good, and if visiting grave is a fun and recreation, or a source of income, then it is not good. And in that case it is not lawful to go to the grave, as the hadiths says:

﴿1﴾ عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ . صلى الله عليه وسلم . قَالَ " كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوا الْقُبُورَ فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الآخِرَةَ ". (ابن ماجة، باب ما جاء في زيارة القبور، ص 223، رقم 1571)

It was narrated from Hadhrat Ibn Mas'ud (raz) that the Messenger of Allah (ﷺ) said, "I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you about the Hereafter." (Ibn Majah, Bab Ma Jaa Fi Ziyarat Al-Qabur, p. 223, No. 1571)

﴿2﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ زَارَ النَّبِيُّ . صلى الله عليه وسلم . قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ: " اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يَأْذَنْ لِي وَاسْتَأْذَنْتُ رَبِّي فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ ". (ابن ماجة، باب ما جاء في زيارة قبور المشركين، ص 224، رقم 1572)

It was narrated that Hadhrat Abu Hurairah (raz) said: "The Prophet (ﷺ) visited the grave of his mother and wept, causing the people around him to weep. Then he said: 'I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you about death.'" (Ibn Majah, Bab Ma Jaa Fi Ziyarat Al-Qabur, p. 224, No. 1572) There are three things in these hadiths:

(1) It is permissible to weep on the grave if one feels so, but it is not permissible to wail.

(2) The second thing is that sometimes one should visit the grave, because the Holy Prophet (ﷺ) has visited the grave of his mother once in his life, he did not stay there day and night.

(3) And the third thing is that one should visit the grave in order to remember death, not to visit the grave for fun and entertainment.

Nowadays, many people go to shrines for entertainment and fun, which is not permissible.

One is Allowed to Go to Grave with Seven Conditions

One can go to the graves with these seven conditions, not without it:

(1) Do not worship anyone other than Allah

The first condition is that he should not worship anyone other than Allah, as these verses says:

﴿2﴾ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ [الأنعام 6:56]

“Say, I have been forbidden from worshiping those whom you invoke beside Allah.. Say, .I do not follow your desires, because if I were to do that, I would be going astray and would no more be of those on the right path.” 6:5]6[

﴿3﴾ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ أَمَرَ اَنْ لاَّ تَعْبُدُوْا اِلَّا اِيَّاه (سورة يوسف 12:40)

“Sovereignty belongs to none but Allah. He has ordained that you shall not worship but Him.” [12:40)

﴿4﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ [فصلت 41:14]

“Do not worship anyone but Allah.” [41:14]

﴿5﴾ قُلْ أَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَراًّوَّلَا نَفْعاً۔ (سورة المائدة (5:76

“Say, Do you worship, besides Allah, what has no power to do you harm or bring you benefit?” [5:76]

﴿6﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ [البينة 98:5]

“While they were not ordered but to worship Allah, making their submission exclusive for him with no deviation…” [98:5]

﴿7﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا لَا إِلَٰهَ إِلَّا هُوَ [التوبة 9:31]

"And they were not commanded but to worship only One God. There is no god but He. Pure is He from what they associate with Him." [9:32]

The single commandment in these six verses is to worship only Allah, the One God, and that it is not permissible to worship anyone else other than Him.

(2) Do not ask the people of the grave for help

The second condition is that you do not ask for help from the people of the graves. Here are some verses for the same:

﴿8﴾ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنَ (سورة فاتحة 1:4)

"You alone do we worship, and from You alone do we seek help." [1:4]

In this verse, it is stated categorically that they must worship Allah alone and seek help only from Allah. The obligatory prayers are 17 rak'ats day and night, and at least 17 times a believer is asked to declare that he worships only Allah and asks only from Him; therefore it is not permissible to worship anyone else and it is not permissible to seek help from anyone else.

﴿9﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ [الأعراف 7:197]

"Those whom you call beside Him cannot help you, nor can they help themselves." [7:198]

﴿10﴾ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ (40) بَلْ إِيَّاهُ تَدْعُونَ [الأنعام 6:40-41]

"... would you call someone other than Allah, if you are truthful? Rather, Him alone you will call." [6:40]

﴿11﴾ اِنَّ الْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَداً (سورة الجن 72:18)

“and that masajid (mosques) belong to Allah; so, do not invoke anyone along with Allah.” [72:18]

﴿12﴾ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ (سورة الاعراف 7:194)

“Surely, those whom you invoke beside Allah are slaves (of Allah) like you.” [7:194]

﴿13﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ [فاطر 35:13]

“And those whom you invoke beside Him do not own even the membrane on a date-stone.” [35:13]

﴿14﴾ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا [الجن 72:20]

“Say, I invoke my Lord, and do not associate anyone with Him.” [72:20]

In these 7 verses, it is said that one must invoke Allah alone, so it is not permissible to invoke anyone else, and it is not permissible to seek help from other than Him. Therefore, when one goes to a grave, he must not seek help from anyone other than Allah, though it is a grave of a prophet or *wali*. Nowadays, many people go to shrines and graveyards to seek help from the people in grave, it is not permissible, as Allah alone has authority to give and grant.

See the full details of this topic under Chapter 11 entitled: We Must Call only Allah for Help.

(3) Do not prostrate before n the grave

The third condition is that one must not prostrate before the grave.

﴿15﴾ لاَ تَسْجُدُوْا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِىْ خَلَقَهُنَّ (سورة فصلت 41:137)

“Do not prostrate yourselves to the sun, or to the moon. And prostrate yourselves to Allah who has created them” [41:137]

﴿16﴾ فَأْسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا(سورة النجم 53:62)

“Prostrate to Allah and worship Him.” [53:62]

﴿3﴾ عَنْ عَائِشَةَ . رضى الله عنها . قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ " لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ". (صحيح البخاري، باب ما جاء في قبر النبى ﷺ و أبي بكر وعمر، ص 223، رقم 1390)

Hadhrat `Ayisha (raz) narrated: Allah's Messenger (ﷺ) in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets.".

It is stated in this hadith that it is not permissible to make grave a place of worship.

﴿4﴾ وَاثِلَةَ بْنَ الأَسْقَعِ، يَقُولُ سَمِعْتُ أَبَا مَرْثَدٍ الْغَنَوِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا". (أبو داؤد، كتاب الجنائز، باب في كراهية القعود على القبر، ص 471 رقم 3229)

Abu Marthad al-Ghanawi reported the Messenger of Allah (ﷺ) as saying: “Do not sit on graves, and do not pray facing them.” (Abu Dawud, Kitab al-Janayiz, p. 471, No. 3229)

He said this so that people would not consider the one who is in the grave as God, so he forbade praying even while facing the grave. How can it be permissible to prostrate at the grave when you cannot pray facing the grave?

عَنْ قَيْسِ بْنِ سَعْدٍ، قَالَ أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فَقُلْتُ رَسُولُ اللَّهِ أَحَقُّ أَنْ يُسْجَدَ لَهُ قَالَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ إِنِّي أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فَأَنْتَ يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ نَسْجُدَ لَكَ . قَالَ " أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ " . قَالَ قُلْتُ لاَ . قَالَ " فَلاَ تَفْعَلُوا لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ ". (أبو داؤد، كتاب النكاح، باب في حق الزوج على المرأة، ص 309، رقم 2140؛ ابن ماجة، كتاب النكاح، باب حق الزوج على المرأة، ص 265، رقم 1853)

Hadhrat Qays ibn Sa'd (raz) narrated: I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Messenger of Allah (ﷺ) has most right to have prostration made before him. When I came to the Prophet (ﷺ), I said: I went to

al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Messenger of Allah, to have (people) prostrating themselves before you. He said: Tell me, if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah." (Abu Dawud, Kitab al-Nikah, p. 309, No. 2140; Ibn Majah, Kitab al-Nikah, Bab Haq al-Zauj…, p. 265, No. 1853)

It is stated in this hadith that it is haraam to prostrate to anyone other than Allah.

Nowadays, many *mujawirs* (the caretakers of the graves) make the visitors to prostrate in front of the grave and their aim is to somehow make him a follower of the saint in grave so that he can keep receiving gifts and offerings.

(4) Women should be in veil, never without veil

The fourth condition is that women should go with veil, not without the veil at all, as the Hadith and the Qur'anic verse say:

﴿5﴾ عن عائشة قالت، كنت أدخل بيتي الذي دفن فيه رسول الله ﷺ وأبي، فأضع ثوبي فأقول: إنما زوجي و أبي، فلما دفن عمر معهم فوالله ما دخلت إلا أنا مشدودة على ثيابي حياء من عمر. (مسند أحمد، باب حديث السيدة عائشة، ج 7، ص 288، رقم 25132)

It is narrated on the authority of Hadhrat Ayesha (raz), she said: "I used to enter the house where the Holy Prophet (ﷺ) was buried without a veil, thinking that my husband and my father was buried here. But when Hadhrat Umar was buried beside them, I entered wearing a full cloth out of shame for Hadhrat Umar." (Musnad Ahmad, Bab Hadith al-Sayyeda Ayishah (raz), v. 7, p. 288, No. 25132)

According to this hadith, a woman should go to the grave with a veil.

﴾17﴿ وَ قُلْ لِلْمُوْمِنَاتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَ يَحْفُظْنَ فُرُوْجَهُنَّ وَ لاَ يُبْدِيْنَ زِيْنَتَهُنَّ اِلاَّ مَا ظَهَرَ مِنْهَا، لِيَضْرِبَنَّ بِخُمِرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَ لَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلاَّ لِبُعُوْلَتِهِنَّ اَوْ اٰبآئِهِنَّ (سورة النور 24:31)

"And tell the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment, except that which appears thereof, and must wrap their bosoms with their shawls, and must not expose their adornment, except to their husbands or their fathers…" [24:31]

This verse says that a woman should not show her adornment to anyone.

﴾18﴿ وَ قَرْنَ فِیْ بُيُوْتِكَنَّ وَ لَا تَبَرَّجْنَ تَبَرَّجَ الْجَاہِلَّيَةَ الْاُوْلٰى (سورة الاحزاب 33:33)

"Remain in your homes, and do not display (your) beauty as it used to be displayed in the days of earlier ignorance…" [33:33]

﴿6﴾ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتِ اسْتَشْرَفَهَا الشَّيْطَانُ ". (سنن الترمذي، باب استشراف الشيطان المرأة إذا خرجت، ص 284، رقم 1173)

Hadhrat Abdullah (raz) narrated that the Prophet (ﷺ) said: "The woman is Awrah, so when she goes out, the Shaitan seeks to tempt her." (Sunan al-Tirmidhi, Bab Ishtishraf al-Shaitan…, p. 284, No. 1173)

In this hadith it is said that when a woman comes out with adornment, the Satan attracts people to look at the woman.

Men were also ordered to keep their eyes down, as the verse says:

﴾19﴿ قُلْ لِلْمُوْمِنِيْنَ يَغْضُوْا مِنْ اَبْصَارِهِنَّ وَ يَحْفَظُوْا فُرُوْجَهُمْ ذَالِكَ اَزْكٰى لَهُمْ (سورة النور 24:30)

"Tell the believing men that they must lower their gazes and guard their private parts; it is more decent for them." [24:30]

In this verse, men are commanded to keep their eyes down, so how can women be allowed to run without veil on shrines?

(5) She/he should not wail at the grave

The fifth condition is that one should not wail at the grave i.e. should not cry loudly or beat chest and cheeks, as the hadiths have forbidden this act:

﴿7﴾ عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ وَضَرَبَ الْخُدُودَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ ". (ابن ماجة، باب ما جاء عن نهى ضرب الخدود و شق الجيوب، ص 225، رقم 1584)

It was narrated from Hadhrat ‘Abdullah (raz) that the Messenger of Allah (ﷺ) said: “He is not one of us who tears his garments, strikes his cheeks, and cries with the cry of the Days of Ignorance.’” (Ibn Majah, p. 225, No. 1584)

﴿8﴾ لَمَّا ثَقُلَ أَبُو مُوسَى ...أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ". (ابن ماجة، باب ما جاء عن نهى ضرب الخدود و شق الجيوب، ص 225، رقم 1586؛ صحيح مسلم، كتاب الإيمان، باب تحريم ضرب الخدود، ص 58، رقم 285/103)

“When Abu Musa fell sick…. he told her that the Messenger of Allah (ﷺ) said: “I have no concern with those who shave their heads, lamented loudly and tear their garments (at times of calamity).’” (Ibn Majah, p. 225, No. 1584; Sahih Muslim, Kitab al-Iman, p. 58, No. 103/285)

﴿9﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ... قَالَ "لاَ وَلَكِنْ نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجِرَيْنِ صَوْتٍ عِنْدَ مُصِيبَةٍ خَمْشِ وُجُوهٍ وَشَقِّ جُيُوبٍ وَرَنَّةِ شَيْطَانٍ ". (سنن الترمذي، كتاب الجنائز، باب ما جاء في الرخصة في البكاء على الميت، ص 243، رقم 1005)

Hadhrat Jabir bin Abdullah (raz) narrated: … The Prophet (ﷺ) said: “No. But I prohibited two foolish immoral voices: A voice during a calamity while clawing at one's face and tearing one's clothes, and Shaitan's scream.'" (Sunan al-Tirmidhi, Kitab al-Janayiz, p. 243, No. 1005)

It is strictly forbidden to wail in this hadith. I do not know why some people wail so much on the occasion of Muharram.

See the rest of the details under chapter 41 regarding mourning.

(6) One should greet the people of the grave and recite dua.

The sixth condition is to avoid superstitions and nonsense activities at the grave. One should only greet the people in grave, pray for them and ask forgiveness for them by reciting the Qur'an, etc. One should also remember death and think that one day also he shall taste death and will be buried in the graveyard. Such acts are established from hadiths and rest things are nonsense.

Here are hadiths regarding greeting the dead and seeking forgiveness for them:

﴿10﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ " السَّلاَمُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالأَثَرِ". (سنن الترمذي، كتاب الجنائز، باب ما يقول الرجل إذا دخل المقابر، ص 254، رقم 1053)

Hadhrat Ibn Abbas (raz) narrated: "The Messenger of Allah passed by the graves of Al-Madinah, so he turned his face towards them and said: (*As-Salamu alaikum ya ahlul-qubur! Yaghfirul-lahu lana wa lakun, antum salafuna wa nahnu bil-athar*) 'Peace be upon you O inhabitants of the grave! May Allah forgive us and you; you are our predecessors and we are to follow you.'" (Sunan al-Tirmidhi, Kitab al-Janayiz, p. 254, No. 1053)

In this hadith it is said that one should greet the people of the grave and pray for their forgiveness.

﴿11﴾ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ "السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوعَدُونَ غَدًا مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ ". (صحيح مسلم،كتاب الجنائز، باب ما يقال عند دخول القبور و الدعاء لأهلها، ص 392، رقم 2255/974)

Hadhrat 'A'isha (raz) reported (that whenever it was her turn for Allah's Messenger (ﷺ) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad." (Sahih Muslim, Kitab al-Janayiz, p. 392, No. 974/2255)

There are two things in these two hadiths, one is how to greet the people of the graves, and the other is to ask for forgiveness for them.

(7) Ask for forgiveness for the people in graves

The seventh thing is to ask for forgiveness for those who are in the graves, as the hadith guides us:

﴿12﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ " اسْتَغْفِرُوا لأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الآنَ يُسْأَلُ ". (أبو داؤد، كتاب الجنائز، باب الاستغفار عند القبر للميت في وقت الانصراف، ص 470، رقم 3221)

Hadhrat Uthman ibn Affan (raz) narrated: "Whenever the Prophet (ﷺ) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now." (Abu Dawud, Kitab al-Janayiz, p. 470, No. 3221)

﴿13﴾ مُحَمَّدَ بْنَ قَيْسٍ، يَقُولُ سَمِعْتُ عَائِشَةَ، تُحَدِّثُ فَقَالَتْ ... فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ " . قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ " قُولِي السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلاَحِقُونَ ". (صحيح مسلم، كتاب الجنائز، باب ما يقال عند دخول القبور و الدعاء لأهلها، ص 392، رقم 2256/974)

Muhammad b. Qais said he heard Hadhrat Ayisha (raz) saying: "He said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and

may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.” (Sahih Muslim, Kitab al-Janayiz, p. 392, No. 974/2256)

﴿14﴾ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ " السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوعَدُونَ غَدًا مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ ". (صحيح مسلم، كتاب الجنائز، باب ما يقال عند دخول القبور و الدعاء لأهلها، ص 392، رقم 2255/974)

Hadhrat 'A'isha (raz) reported (that whenever it was her turn for Allah's Messenger [may peace be upon him] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad.” (Sahih Muslim, Kitab al-Janayiz, p. 392, No. 974/2255)

It is mentioned in these hadiths that one should ask forgiveness for the deceased.

If you want to greet the person in grave, you can turn to the grave, as the hadith says:

﴿15﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ " السَّلاَمُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالأَثَرِ". (سنن الترمذي، كتاب الجنائز، باب ما يقول الرجل إذا دخل المقابر، ص 254، رقم 1053)

Hadhrat Ibn Abbas (raz) narrated: "The Messenger of Allah passed by the graves of Al-Madinah, so he turned his face towards them and said: (*As-Salamu alaikum ya ahlul-qubur! Yaghfirul-lahu lana wa lakun, antum salafuna wa nahnu bil-athar*) 'Peace be upon you O inhabitants of the grave! May Allah forgive us and you; you are our predecessors and we are to follow you.'" (Sunan al-Tirmidhi, Kitab al-Janayiz, p. 254, No. 1053)

It is mentioned in this hadith that the Prophet (ﷺ) would turn to the graves of the people of Madinah to greet them.

Face the Qiblah while Sitting near a Grave

If you have to sit near graves, your face should be towards the qiblah, so that no one will think that you are asking from the person in the grave. The hadith says:

﴿16﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَنَازَةِ رَجُلٍ مِنَ الأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ بَعْدُ فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم مُسْتَقْبِلَ الْقِبْلَةِ وَجَلَسْنَا مَعَهُ. (أبو داؤد، كتاب الجنائز، باب كيف يجلس عند القبر، ص 469، رقم 3212)

Hadhrat al-Bara' ibn Azib (raz) narrated: “We went out with the Messenger of Allah (ﷺ) to the funeral of a man of the Ansar, but when we reached the grave, the niche in the side had not yet been made, so the Prophet (ﷺ) sat down facing the qiblah, and we sat down along with him.” (Abu Dawud, Kitab al-Janayiz, p. 469, No. 3212)

In this hadith it is said that the Holy Prophet (ﷺ) sat in the graveyard facing the Qiblah, this is the etiquette.

Under normal circumstances, women are not allowed to go to the grave

Under normal circumstances, women are not allowed to go to the grave, because they wail, and engage in acts contrary to the Shari'ah. However, due to some other hadiths, some Ulama have allowed them to occasionally go to the grave with the above-mentioned seven conditions.

The hadith forbids women to go to the graveyard:

﴿17﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم زُوَّارَاتِ الْقُبُورِ. (ابن ماجة، باب مَا جَاءَ فِي النَّهْيِ عَنْ زِيَارَةِ النِّسَاءِ الْقُبُورَ، ص 224، رقم 1575)

It was narrated that Hadhrat Ibn ‘Abbas (raz) said: “The Messenger of Allah (ﷺ) cursed women who visit graves.” (Ibn Majah, Chapter:

What was narrated concerning the prohibition of women visiting the graves, p. 224, No. 1575)

﴿18﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ : لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ . (سنن الترمذي، كتاب الصلاة، باب ما جاء في كراهية أن يتخذ على القبر مسجدا، ص 88، رقم 320؛ سنن النسائى، كتاب الجنائز، باب التغليظ في اتخاذ السرج على القبور، ص 286، رقم 2045)

It was narrated that Hadhrat Ibn Abbas (raz) said: "The Messenger of Allah cursed women who visit graves, and those who take them as Masjid and put lamps on them." (al-Tirmidhi, Kitab al-Salat, Bab Ma Jaa fi Karahiyat an Yuttakhaza ala al-Qabr Masjada, p. 88, No. 320; Sunan al-Nasa'i, Kitab al-Janayiz, Chapter: The Stern Warning Against Putting Lamp On Graves, p. 286, No. 2045)

According to this hadith, the Prophet (ﷺ) cursed the women who visit the grave, so it is not good for women to go to the grave under normal circumstances.

Yes, occasionally there is some scope for women to visit the graves, as the following hadiths says:

﴿19﴾ عن عائشه أن رسول الله ﷺ رَخَّصَ فِي زِيَارَةِ الْقُبُور. (ابن ماجةباب ماجاء فى زيارة القبور ، ص 223، رقم 1570)

It was narrated from Hadhrat ‘Ayishah (raz) that the Messenger of Allah (ﷺ) gave permission for visiting the graves.” (Ibn Majah, Chapter: What was narrated concerning visiting the graves, p. 223, No. 1570)

The words of this hadith indicate that if she visits occasionally, it is allowable.

﴿20﴾ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الآخِرَةَ ". (الترمذي، كتاب الجنائز، باب ما جاء في الرخصة في زيارة القبور، ص 254، رقم 1054)

Hadhrat Sulaiman bin Buraidah (raz) narrated from his father that the Messenger of Allah said: "I had prohibited you from visiting the

graves. But Muhammad was permitted to visit the grave of his mother: so visit them, for they will remind you about the Hereafter." (Al-Tirmidhi, Book of Funerals, Chapter: What Has Been Related About The Permission To Visit The Graves, p. 254, No. 1054)

﴿21﴾ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: لَمَّا تُوُفِّيَ عبد الرَّحْمَن بن أبي بكر بالحبشي قَالَ فَحُمِلَ إِلَى مَكَّةَ فَدُفِنَ بِهَا فَلَمَّا قَدِمَتْ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ. (الترمذي، كتاب الجنائز، باب ما جاء في الرخصة في زيارة القبور، ص 255، رقم 1055)

Ibn Abu Mulaika said that when Hadhrat ‘Abd ar-Rahman b. Abu Bakr died in al-Hubshi he was conveyed to Mecca and buried there. When Hadhrat ‘A’isha arrived she went to the grave of ‘Abd ar. Rahman b. Abu Bakr…” (Al-Tirmidhi, Book of Funerals, Chapter: What Has Been Related About The Permission To Visit The Graves, p. 255, No. 1055)

These hadiths show that also women can go to the grave occasionally.

It is Makrooh to Build Structure on Grave

It is undesirable to build a structure on a grave, as the hadith says:

﴿22﴾ عَنْ جَابِرٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُجَصَّصَ الْقُبُورُ وَأَنْ يُكْتَبَ عَلَيْهَا وَأَنْ يُبْنَى عَلَيْهَا وَأَنْ تُوطَأَ. (الترمذي، كتاب الجنائز، باب مَا جَاءَ فِي كَرَاهِيَةِ تَجْصِيصِ الْقُبُورِ وَالْكِتَابَةِ عَلَيْهَا، ص 254، رقم 1052؛ ابن ماجة، باب ما جاء في النهي عن البناء على القبور و الكتابة عليها، ص 222، رقم 1562)

Hadhrat Jabir (raz) narrated: "The Messenger of Allah prohibited plastering graves, writing on them, building over them, and treading on them." (Al-Tirmidhi, Book of Funerals, Chapter: What Has Been Related About It Being Disliked To Plaster Graves And Write On Them, p. 254, No. 1052; Ibn Majah, Chapter about prohibition of construction and writing on graves, p. 222, No. 1562)

﴿23﴾ عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ. (صحيح مسلم، كتاب الجنائز، باب النَّهْيِ عَنْ تَجْصِيصِ الْقَبْرِ، وَالْبِنَاءِ، عَلَيْهِ، ص 390، رقم 2245/970)

Hadhrat Jabir (raz) said: “Allah's Messenger (ﷺ) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.” (Sahih Muslim, Kitab al-Janayiz, Chapter: The prohibition of plastering graves or erecting structures over them, p. 390, No. 970/2245)

﴿23﴾ عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ . صلى الله عليه وسلم . نَهَى أَنْ يُبْنَى عَلَى الْقَبْرِ. (ابن ماجة، باب ما جاء في النهي عن البناء على القبور و الكتابة عليها، ص 222، رقم 1564)

It was narrated from Hadhrat Abu Sa’eed (raz) that the Prophet (ﷺ) forbade building structures over graves. (Ibn Majah, Chapter about prohibition of construction and writing on graves, p. 222, No. 1564)

All three hadiths say that building a structure on grave is strictly forbidden.

Argument by those who Build Tombs

Some people say that it is permissible to construct a building over grave to recite the Qur'an, or to pray for the dead, and for this they quote the sayings of some elders. But it has flaws and shortcomings:

(1) If it is strictly forbidden in the hadith, then it is not correct to present the opinion of an elder as argument.

(2) Nowadays, people build less for reciting the Qur'an, and more for fame, *qawwali* and beating drums. You can see a lot of such stuff on YouTube and the Internet.

(3) The Prophet (ﷺ) comprehended the fear that this Ummah, like the previous peoples, would fall into the nonsense activities; therefore he forbade strictly building any structure over graves and light candles thereupon.

Why is there Dome and Tomb over the Grave of the Prophet (ﷺ)?

According to the hadith mentioned above, there should be no structure over the grave of the Holy Prophet (ﷺ) then why it is so. The first thing is that his grave was in the room of Hadhrat Ayisha (raz), so there was already a structure over it, and this remained for

many years. People used to come from outside, they wanted to go to the grave, while some people even started picking up soil from there, so a wall was built around the grave so that people would not get inside and should not commit any such act.

Later, an accident took place in 557 AH / 1162 AD during the reign of Sultan Nur al-Din Zangi, that some Jews made a tunnel to the tomb of the Holy Prophet (ﷺ) and tried to desecrate him, so Nur al-Din Zangi built a strong glass base around the tomb so that no one can reach to the grave.

Again, in view of these circumstances, Sultan Saif-ud-Din Qalawun repaired the wall in 678 AH 1279 AD and erected a strong wooden wall around the grave and built a roof, so that it is secured from above as well and no one could enter from the surroundings. Due to this compulsion, a wooden wall and roof were built around grave of the Holy Prophet (ﷺ), otherwise according to the hadith, there should be no building or roof on it.

The wall was made of wood at that time, so a huge fire broke out in this building in 886 AH / 1481 AD, due to which the Egyptian Sultan Qatibai built it with bricks and stones and constructed a strong dome over it. At that time the building was painted in plain colours. In 1253 AH / 1837 AD, Sultan Mahmud bin Abdul Hameed painted it green colour, and that colour continues to this day.

Acting upon the hadith, the grave of the Holy Prophet (ﷺ), and the graves of Hadhrat Abu Bakr and Hadhrat Umar (may Allah be pleased with them) are still covered with soil and pebbles are spread on them, but for the sake of safety from the people, wall was constructed over a distance as well as roof was built.

The tomb of the Holy Prophet is covered with soil, as the hadith says:

﴿24﴾ عَنِ الْقَاسِمِ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ يَا أُمَّهْ اكْشِفِي لِي عَنْ قَبْرِ النَّبِيِّ صلى الله عليه وسلم وَصَاحِبَيْهِ رضى الله عنهما فَكَشَفَتْ لِي عَنْ ثَلاَثَةِ قُبُورٍ لاَ مُشْرِفَةٍ وَلاَ لاَطِئَةٍ مَبْطُوحَةٍ بِبَطْحَاءِ الْعَرْصَةِ الْحَمْرَاءِ. (أبو داؤد، كتاب الجنائز، باب في تسوية القبر، ص 470، رقم 3220)

Hadhrat Al-Qasim said: I said to Ayisha! Mother, show me the grave of the Messenger of Allah (ﷺ) and his two Companions (Allah be pleased with them). She showed me three graves which were neither high nor low, but were spread with soft red pebbles. (Abu Dawud, Book of Funerals, Chapter on Levelling the Grave, p. 47, No. 3220)
It is said in this hadith that red pebbles were lying on the grave of the Holy Prophet (ﷺ). Therefore, this is a special case with the Prophet (ﷺ), and one should not argue about building domes on other graves referring to the building around the grave of the Holy Prophet (ﷺ).

It is also Makrooh to Raise the Grave too High

It is also not right to raise the grave too high, as the hadith says:

﴿25﴾ عَنْ أَبِي الْهَيَّاجِ الأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلاَّ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ وَلاَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتَهُ.
(صحيح مسلم، كتاب الجنائز، باب الأمر بتسوية القبر، ص 389، رقم 2243/969)

Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him:

Should I not send you on the same mission as Allah's Messenger (ﷺ) sent me? Do not leave an image without obliterating it, or a high grave without levelling it. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it. (Sahih Muslim, Kitab al-Janayiz, Chapter: The command to level the grave, p. 389, No. 696/2243)

It is stated in this hadith that a high grave should be levelled, so it is not good to make the grave cemented and make it high.

Some people have said that this command was to level the grave of disbelievers, but this interpretation is not correct because no specificity of a grave is mentioned in this hadith, therefore this rule will apply to all graves.

It is also Makrooh to Build a Mosque Around the Grave

It is mentioned in a hadith:

﴿26﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ : لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ . (سنن الترمذي، كتاب الصلاة، باب ما جاء في كراهية أن يتخذ على القبر مسجدا، ص 88، رقم 320؛ سنن النسائى، كتاب الجنائز، باب التغليظ في اتخاذ السرج على القبور، ص 286، رقم 2045)

It was narrated that Hadhrat Ibn Abbas (raz) said: "The Messenger of Allah cursed women who visit graves, and those who take them as Masjid and put lamps on them." (al-Tirmidhi, Kitab al-Salat, Bab Ma Jaa fi Karahiyat an Yuttakhaza ala al-Qabr Masjada, p. 88, No. 320; Sunan al-Nasa'i, Kitab al-Janayiz, Chapter: The Stern Warning Against Putting Lamp On Graves, p. 286, No. 2045)

﴿27﴾ عَنْ عَائِشَةَ، أَنَّ أُمَّ سَلَمَةَ، ذَكَرَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم كَنِيسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَةُ، فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصُّوَرِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُولَئِكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ .أَوِ الرَّجُلُ الصَّالِحُ .بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ ". (صحيح البخاري، كتاب الصلاة، باب الصلاة في البيعة، ص 75، رقم 434)

Hadhrat `Ayisha (raz) narrated: “Um Salama told Allah's Messenger (ﷺ) about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allah's Messenger (ﷺ) said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah." (Sahih al-Bukhari, Kitab al-Salat, Bab al-Salat fi al-Bi'ah, p. 75, No. 434)

According to these hadiths, it is makrooh to build a mosque near a grave.

It is also Makrooh to Light Lamp on Grave

Here is the hadith for this:

﴿28﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ : لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ . (سنن الترمذي، كتاب الصلاة، باب ما جاء في كراهية

أن يتخذ على القبر مسجدا، ص 88، رقم 320؛ سنن النسائى، كتاب الجنائز، باب التغليظ في اتخاذ السرج على القبور، ص 286، رقم 2045)

It was narrated that Hadhrat Ibn Abbas (raz) said: "The Messenger of Allah cursed women who visit graves, and those who take them as Masjid and put lamps on them." (al-Tirmidhi, Kitab al-Salat, Bab Ma Jaa fi Karahiyat an Yuttakhaza ala al-Qabr Masjada, p. 88, No. 320; Sunan al-Nasa'i, Kitab al-Janayiz, Chapter: The Stern Warning Against Putting Lamp On Graves, p. 286, No. 2045)

﴿29﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. (أبو داؤد، كتاب الجنائز، باب في زيارة النساء القبور، ص 472، رقم 3236)

Hadhrat Abdullah ibn Abbas (raz) narrated: “The Messenger of Allah (ﷺ) cursed women who visit graves, those who built mosques over them and erected lamps (there).” (Abu Dawud, Book of Funerals, Chapter on Visiting of Women to Graves, p. 472, No. 3236)

Nowadays, how much people light lamps on the grave, and how many colourful lights do they burn, and consider it a work of reward?

It is not right to Lay Flowers on Grave

The Holy Prophet or his companions have never laid flowers on any grave. In fact, it is the way of the non-Muslims that they lay flowers on their idols in order to please them; therefore, we should not follow the way of the non-Muslims.

Some people use this hadith to argue for laying flowers on the grave:

﴿30﴾ عَنِ ابْنِ عَبَّاسٍ رضى الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. فَقَالُوا يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا فَقَالَ " لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا ". (صحيح البخاري، كتاب الجنائز، باب الجريدة على القبر، ص 218، رقم 1361)

Hadhrat Ibn `Abbas (raz) narrated: The Prophet (ﷺ) once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other went about committing slander (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (ﷺ)! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry." (Sahih al-Bukhari, Kitab al-Janayiz, Bab al-jarida ala al-qabr, p. 218, No. 1361)

In this hadith, the Prophet (ﷺ) put a palm branch on the grave with an anticipation to reduce the intensity of the torment that was being inflicted on the person in the grave. Thus, they argue that it is permissible to lay flowers on graves.

But it is important to note that the Prophet (ﷺ) did this only once, so it is possible that the punishment was lessened by his blessing, so how can we say that the torment will be lessened if we lay flowers on grave.

Moreover, the Prophet (ﷺ) planted a palm branch, while we lay flowers, and it resembles the way of the non-Muslims that they lay flowers on their idols; therefore it should be abstained.

Nowadays, only flowers are not laid on the graves, rather it has become the business of the *mujawirs* and they have made it a trading, so see how different this practice is!

Strange Fatwa

Some people present a fatwa as argument, but this fatwa is not valid because this fatwa was quoted in al-Fatawa al-Hindiya from less known book Gharayib and it was not established by any solid proof. It is as follows:

وضع الورد والرياحين على القبور حسن و إن تصدق بقيمة الورد كان أحسن كذا في الغرائب. (الفتاوى الهندية، كتاب الكراهية، الباب سادس عشر في زيارة القبور، ج 5 ، ص 351)

"It is better to put rose and flowers on the grave, and if one gives its value in charity, it is still better, as it is mentioned in al-Gharayib." (Al-Fatawa al-Hindiyyah, Kitab al-Karahiyyah, Chapter Sixteen about visiting graves, vol. 5, p. 351)

This fatwa was not consolidated with any evidence and neither it was quoted from any important source, therefore it is not acceptable, especially nowadays when it has become a big business.

It is not Good to Write on Graves

﴿31﴾ عن جابر قال نهى رسول الله ﷺ أن يكتب على القبر شىء. (ابن ماجة، باب ما جاء في النهى عن البناء على القبور و الكتابة عليها، ص 222، رقم 1563)

It is narrated on the authority of Hadhrat Jabir (raz): "The Prophet (peace and blessings of Allah be upon him) forbade writing anything on the grave." (Ibn Majah, Chapter about prohibition of construction and writing on graves, p. 222, No. 1563)

In this hadith it is forbidden to write on the grave.

Placing Stone as Symbol on Grave is Permissible

However, it is permissible to place a stone as symbol on the grave. Putting an object as symbol on grave to show that it is the grave of so and so person is allowable, but it should not be made common practice. The evidence for this is the following hadith:

﴿32﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ .صلى الله عليه وسلم .أَعْلَمَ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ بِصَخْرَةٍ . (ابن ماجة، باب ما جاء في العلامة في القبر، ص 222، رقم 1561)

It was narrated from Hadhrat Anas bin Malik (raz) that the Messenger of Allah (ﷺ) marked the grave of 'Uthman bin Maz'un with a rock." (Ibn Majah, Chapter: What was narrated concerning markers on graves, p. 222, No. 1561)

It is not Permissible to Offer Prayers Facing Grave

It is not permissible to offer prayers facing the grave, so how can it be permissible to prostrate in front of it? The hadith says:

﴿33﴾ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا ". (صحيح مسلم، كتاب الجنائز، باب النهى عن الجلوس على القبر والصلاة عليه، ص 390، رقم 2250/972)

Hadhrat Abu Marthad al-Ghanawi reported the Messenger of Allah (ﷺ) as saying: "Do not sit on the graves and do not pray facing towards them." (Sahih Muslim, Book of Funerals, Chapter: Prohibition against sitting and praying on graves, p. 390, No. 972/2250)

This hadith proves that it is not permissible to pray facing the grave so that people do not think that one is worshiping the person in the grave.

Sitting on Grave is Makrooh

Similarly, sitting on grave is like insult to the person in grave, so sitting on the grave is makrooh. The hadith says:

﴿33﴾ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا ". (صحيح مسلم، كتاب الجنائز، باب النهى عن الجلوس على القبر والصلاة عليه، ص 390، رقم 2250/972)

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﴿34﴾ عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ. (صحيح مسلم، كتاب الجنائز، باب النَّهْىِ عَنْ تَجْصِيصِ الْقَبْرِ، وَالْبِنَاءِ، عَلَيْهِ، ص 390، رقم 2245/970)

Hadhrat Jabir (raz) said: “Allah's Messenger (ﷺ) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.” (Sahih Muslim, Kitab al-Janayiz, Chapter: The prohibition of plastering graves or erecting structures over them, p. 390, No. 970/2245)

It is Makrooh to Trample on Graves

﴿35﴾ عَنْ جَابِرٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُجَصَّصَ الْقُبُورُ وَأَنْ يُكْتَبَ عَلَيْهَا وَأَنْ يُبْنَى عَلَيْهَا وَأَنْ تُوطَأَ. (الترمذي، كتاب الجنائز، باب مَا جَاءَ فِي كَرَاهِيَةِ تَجْصِيصِ الْقُبُورِ وَالْكِتَابَةِ عَلَيْهَا، ص 254، رقم 1052؛ ابن ماجة، باب ما جاء في النهي عن البناء على القبور و الكتابة عليها، ص 222، رقم 1562)

Hadhrat Jabir (raz) narrated: "The Messenger of Allah prohibited plastering graves, writing on them, building over them, and treading on them." (Al-Tirmidhi, Book of Funerals, Chapter: What Has Been Related About It Being Disliked To Plaster Graves And Write On Them, p. 254, No. 1052; Ibn Majah, Chapter about prohibition of construction and writing on graves, p. 222, No. 1562)

One Should Take off Shoes While Walking between Graves

If you need to walk between graves, take off your shoes so that the grave is not insulted, but if it is not possible to walk there due to grass etc., you can wear slippers.

﴿36﴾ أَنَّ بَشِيرَ ابْنَ الْخَصَاصِيَّةِ، قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَرَّ عَلَى قُبُورِ الْمُسْلِمِينَ فَقَالَ " لَقَدْ سَبَقَ هَؤُلاَءِ شَرًّا كَثِيرًا " . ثُمَّ مَرَّ عَلَى قُبُورِ الْمُشْرِكِينَ فَقَالَ " لَقَدْ سَبَقَ هَؤُلاَءِ خَيْرًا كَثِيرًا" . فَحَانَتْ مِنْهُ الْتِفَاتَةٌ فَرَأَى رَجُلاً يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْهِ فَقَالَ " يَا صَاحِبَ السِّبْتِيَّتَيْنِ أَلْقِهِمَا ". (سنن النسائي، كتاب الجنائز، باب كَرَاهِيَةِ الْمَشْيِ بَيْنَ الْقُبُورِ فِي النِّعَالِ السِّبْتِيَّةِ، ص 278، رقم 2050)

It was narrated that Hadhrat Bashir bin Al-Khasasiyyah (raz) said: "I was walking with the Messenger of Allah and he passed by the graves of the Muslims and aid: 'They died before a great deal of evil came to them.' Then he passed by the grave of the idolaters and said: 'They

died before a great deal of good came to them.' Then he turned, and he saw a man walking between the graves in his sandals and he said; 'O you with the Sibtiyah (made of leather) sandals, take them off'." (Nisa'i Sharif, Book of Funerals, Chapter: It is disliked to walk between graves wearing Sibtiyah Sandals, p. 278, No. 2050)

According to this hadith, one should take off leather shoes while walking between the graves.

It is Sunnah to Cook Food for Family of Deceased

The hadith says:

﴿37﴾ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم: "اصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا. فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ أَوْ أَمْرٌ يَشْغَلُهُمْ ". (ابن ماجة، باب في الطعام يبعث إلى أهل الميت، ص 229، رقم 1610)

It was narrated that Hadhrat 'Abdullah bin Ja'far (raz) said: "When news of the death of Ja'far was brought, the Messenger of Allah (ﷺ) said: 'Prepare food for the family of Ja'far, for there has come to them that which is keeping them busy or something which is keeping them busy." (Ibn Majah, Chapter: What was narrated concerning the food that is sent to the family of the deceased, p. 229, No. 1610)

According to this hadith, food should be sent to the house of the deceased.

But the situation at this time is that instead of sending food to the family of deceased the relatives and other people gather at his house and stay for so long that the family gets bored.

It is Makrooh to Gather at the House of Deceased to Eat

Nowadays, the people make the family of deceased to spend so much in the name of *Isal al-Thawab* (deliver reward to the dead) that the heirs get bored and burdened.

However, it is a mustahab act to deliver the reward, and it is at the will of the heirs to feed or clothe some of the poor whenever they wish for delivering the reward to the deceased. There is no need to

set a time or announce it, because it is required to feed the poor secretly.

But it is fact sometimes a poor person is forced to feed the people by taking interest loan of several thousand rupees. Here is statement of a Sahabi who says:

﴿38﴾ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ كُنَّا نَرَى الاِجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ مِنَ النِّيَاحَةِ . (ابن ماجة، باب ما جاء فى النهي الاجتماع إلى أهل الميت وصنعة الطعام، ص 230، رقم 16121؛ مسند أحمد، مسند عبد الله بن عمر و بن العاص، جلد 1، ص 505، رقم 2279)

It was narrated that Hadhrat Jarir bin ‘Abdullah Al-Bajali (raz) said: “We used to think that gathering with the family of the deceased and preparing food was a form of wailing.” (Ibn Majah, Chapter: What was narrated concerning the prohibition of gathering with the family of the deceased and preparing food, p. 230, No. 1612; Musnad Ahmad, Musnad Abdullah ibn Amr bin al-Aas, v. 1, p. 505, No. 2279)

It is stated in this hadith that just as they considered it unlawful to mourn, they also considered it unlawful to have feast at the house of the dead.

It is not Right to Announce too much for the Deceased

If you announce too much for the dead, there will be crowd and it will be difficult to handle it, therefore the Shari'ah has set a standard that there should not be so much crowd. The hadith says:

﴿39﴾ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالنَّعْىَ فَإِنَّ النَّعْىَ مِنْ عَمَلِ الْجَاهِلِيَّةِ " . قَالَ عَبْدُ اللَّهِ وَالنَّعْىُ أَذَانٌ بِالْمَيِّتِ . وَفِي الْبَابِ عَنْ حُذَيْفَةَ. (الترمذي، كتاب الجنائز، باب ما جاء في كراهية النعي، ص 239، رقم 984؛ ابن ماجة، كتاب الجنائز، باب ما جاء في النهي عن النعي، ص 211، رقم 1476)

Hadhrat Abdullah (raz) narrated that the Prophet (ﷺ) said: "Beware of An-Na'i (announcing death), for indeed announcing one's death is from the deeds of Jahliyyah." (Ibn Majah, Chapter: What Has Been Related About It Being Disliked To Announce One's Death, p. 211, No. 1476)

In this hadith, it is forbidden to announce the death of the deceased in public. Yes, it is permissible to report the funeral, but it is not publicize the news and attract the crowd.

Nowadays, people gather for months at the place of deceased, and it becomes difficult for the family to do any work, and it costs them a lot.

One Should not Mourn for more than Three Days

The wife will mourn for four months and ten days, while the other people should not mourn for more than three days, it is forbidden in the hadith. Those who mourn for forty days or mourn every year are wrong according to the hadith. The hadith says:

﴿40﴾ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. (صحيح البخاري، كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، ص 54، رقم 313؛ صحيح مسلم، كتاب الطلاق، باب وجوب الإحداد في عده الوفاة و تحريمه في غير ذلک،إلا ثلاثة أيام، ص 644، رقم 3725/1486)

Hadhrat Umm 'Atiyya ('Allah be pleased with her) said: “We were forbidden to observe mourning for the dead beyond three days except in the case of husband (where it is permissible) for four months and ten days...” (Sahih al-Bukhari, Kitab al-Haydh, Bab al-Teeb li al-Mar’ah…, p. 54, No. 313; Sahih Muslis, Chapter: mourn during the 'Iddah…, p. 644, No. 1486/3725)

It is stated in this hadith that one should not mourn for more than three days.

Sinners will be Tormented in the Grave

The torment of the grave is true and the dead have a *barzakhi* (transitional) life therein. Here are some verses regarding the same:

﴿20﴾ حَتّٰی اِذَا جَاءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ أرْجِعُوْنَ لَعَلِّیْ أَعْمَلَ صَالِحاً فِیْمَا تَرَکْتُ کَلَّا اِنَّهَا کَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَّرَائِهِمْ بَرْزَخٌ اِلٰی یَوْمِ یُبْعَثُوْنَ (سورة المؤمنون 23:100-101)

“(The infidels go on doing their misdeeds) until when death comes to one of them, he will say, .My Lord send me back, so that I may act righteously in that (world) which I have left behind.. Never! It is simply a word he utters, and in front of such people there is a barrier till the day when they will be resurrected.” [23:100-101]

﴿21﴾ وَ حَاقَ بِاٰلِ فِرْعَوْنَ سُوْءَ الْعَذَابِ، اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدَوًّا وَّ عَشِيًّا وَ يَوْمَ تَقُوْمُ السَّاعَةُ أُدْخُلُوْا اٰلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (سورة غافر 40:45-46)

“And the House of Pharaoh was encircled by an evil punishment. It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released,): .Admit the family of Pharaoh into the most severe punishment.” [40:45-46]

﴿22﴾ وَ لَوْ تَرٰى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرَاتِ الْمَوْتِ وَ الْمَلاَئِكَةُ بَاسِطُوْا أَيْدِيْهِمْ أَخْرِجُوْا اَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ (سورة الانعام 6:93)

“...If only you could witness when the unjust are in the throes of death, and the angels stretch their hands (and say), Out with your souls. Today, you shall have your punishment, a punishment of humiliation in these three verses there is a reference to the torment of the grave...” [6:93]

Here are some hadiths regarding the same:

﴿41﴾ عَنْ أَبِي أَيُّوبَ . رضى الله عنهم . قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ "يَهُودُ تُعَذَّبُ فِي قُبُورِهَا". (صحيح البخاري، كتاب الجنائز، باب التعوذ من عذاب القبر، ص 220، رقم 1375)

Hadhrat Abu Aiyub (raz) narrated: “Once the Prophet (ﷺ) went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves." (Sahih al-Bukhari, Book of Funerals, Chapter: To seek refuge from the punishment in the grave, p. 220, No. 1375)

﴿42﴾ عَنْ عَائِشَةَ . رضى الله عنها ... قَالَتْ عَائِشَةُ . رضى الله عنها . فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدُ صَلَّى صَلاَةً إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. زَادَ غُنْدَرٌ " عَذَابُ الْقَبْرِ

حَقٌّ ". (صحيح البخاري، كتاب الجنائز، باب ما جاء في عذاب القبر، ص 220، رقم 1372)

Hadhrat Masruq narrated: …. Hadhrat `Ayisha (raz) said, "After that I never saw Allah's Messenger (ﷺ) but seeking refuge with Allah from the punishment in the grave in every prayer he prayed." (Sahih al-Bukhari, Book of Funerals, Chapter: The punishment in the grave, p. 220, No. 1372)

﴿43﴾ عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ حَدَّثَتْنِي ابْنَةُ خَالِدِ بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. (صحيح البخاري، كتاب الجنائز، باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ، ص 221، رقم 1376)

Hadhrat Musa bin `Uqba narrated from the daughter of Khalid bin Sa id bin Al-`Asi, who said: "She had heard the Prophet (ﷺ) seeking refuge with Allah from the punishment in the grave." (Sahih al-Bukhari, Book of Funerals, Chapter: To seek refuge from the punishment in the grave, p. 221, No. 1376)

﴿44﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَنَازَةِ … وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولاَنِ لَهُ : مَنْ رَبُّكَ فَيَقُولُ : رَبِّيَ اللَّهُ… " وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولاَنِ : مَنْ رَبُّكَ فَيَقُولُ : هَاهْ هَاهْ هَاهْ لاَ أَدْرِي. (مسند أحمد، حديث البراء بن عاذب، ج 5، ص 364، رقم 18063؛ أبو داؤد، باب المسألة في القبر وعذاب القبر، ص 682، رقم 4753)

Hadhrat Al-Bara' ibn Azib (raz) narrated: We went out with the Messenger of Allah (ﷺ) accompanying the funeral of a man… Two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: My Lord is Allah… The, two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: Alas, alas! I do not know." (Musnad Ahmad, Hadith of Al-Bara bin Azeb, vol. 5, p. 364, No. 18063; Abu Dawud, Chapter: Questioning And Punishment In The Grave, p. 682, No. 4753)

In this hadith it is said that the Holy Prophet used to seek refuge from the torment of the grave. This also shows that there is an interim life

after death before doomsday. In the abovementioned hadiths it is said that man is tormented in the grave.

These were 22 verses and 44 hadiths about this belief, the details of which you have read.

38 – Celebrating Urs at Graves is Unlawful

The Prophet (ﷺ) Forbade Reverence for Graves

We shall quote 2 verses and 10 hadiths about this belief, the details of which are as follows:

Celebrating Urs on graves is a form of Eid, and the Prophet (peace and blessings of Allah be upon him) forbade Eid on the grave, so it is not permissible. The evidence for this is the following hadith:

﴿1﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَىَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ ". (أبو داؤد، کتاب المناسک، باب زيارة القبور، 296، رقم 2042)

Hadhrat Abu Hurayrah (raz) narrated that the Prophet (ﷺ) said: "Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be." (Abu Dawud, Kitab al-Manasik, p. 296, No. 2042)

It is stated in this hadith that do not make grave a place of celebration, and Urs is a kind of celebration, so it is not permissible.

It is not correct to argue in favour of Urs from the following hadith as some people have argued from this hadith that Urs is permissible:

﴿2﴾ عن محمد بن ابراهيم التيمي قال کان النبی ﷺ يأتي قبور الشهداء عند رأس الحول، فيقول: السلام عليكم بما صبرتم فنعم عقبى الدار، قال و کان أبو بكر، و عمر وعثمان يفعلون ذلک. (مصنف عبد الرزاق، باب زيارة القبور، ج 3 ، ص 573، رقم 6716)

It is narrated on the authority of Hadhrat Muhammad ibn Ibrahim al-Taymi (raz) that the Prophet (ﷺ) used to visit the graves of the martyrs at the beginning of the year, and would say: peace be upon

you for what you bore with patience, so how nice is the abode of the hereafter. The narrator says that Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthman (may Allah be pleased with them) used to do so.” (Musannaf Abdul Razzaq, Chapter: Visiting Graves, v. 3, p. 573, No. 6716)

According to this hadith, the Prophet (ﷺ) used to visit the graves of martyrs of Uhud at the beginning of the year, and similarly Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthman used to do the same. From this hadith, some people have argued that it is permissible to have Urs once a year.

But this argument has these 4 flaws:

(1) The first thing is that the Prophet (ﷺ) used to go without any announcement. That is why only few people knew about it. That is why this hadith is not mentioned in any book of the six most authentic books of hadiths, it was mentioned only in Musannaf of Abdul Razzaq.
According to this hadith, if a person goes to the graveyard from time to time and only comes back after reciting, “ السلام عليكم بما صبرتم فنعم عقبى الدار” then no one has any problem. But what is happening in Urs is that a date is fixed, scores of rupees are spent on it, it is announced for months, countless people are invited and there is the display of so much pomp and show that is not seen even in Hindu festivals, so how can this be allowed?

(2) The second thing is that in this hadith, the Tabi'i (Muhammad ibn Ibrahim al-Taymi) has narrated the practice of the Holy Prophet (ﷺ) and he did not mention the name of Sahabi who narrated this hadith to him, so this hadith is not of Marfu’ status, rather it is Mursal which is lesser in grade as its chain of narrators is disconnected in between.

(3) Similarly, Urs is celebrated like Eid, and it has just been said that the Holy Prophet (ﷺ) forbade the celebration like Eid before graves, so how can Urs be allowed?

(4) No Companion or a Tabi'i has performed Urs, so how can it be permissible? On the contrary, looking at the above hadiths, it is clear that the Prophet (ﷺ) forbade such things, so that people do not gradually become involved in shirk.

The fact is that it is a business of some clever people for accumulating wealth and money, as you yourself can conclude after a bit of contemplation.

It is known from the following hadith that the Holy Prophet (ﷺ) used to visit the graves of the martyrs from time to time, but he had not fixed any date for it.

﴾3﴿ عَنْ رَبِيعَةَ قَالَ مَا سَمِعْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ . قَالَ قُلْتُ وَمَا هُوَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُرِيدُ قُبُورَ الشُّهَدَاءِ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةِ وَاقِمٍ فَلَمَّا تَدَلَّيْنَا مِنْهَا وَإِذَا قُبُورٌ بِمَحْنِيَّةٍ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَقُبُورُ إِخْوَانِنَا هَذِهِ قَالَ " قُبُورُ أَصْحَابِنَا " . فَلَمَّا جِئْنَا قُبُورَ الشُّهَدَاءِ قَالَ " هَذِهِ قُبُورُ إِخْوَانِنَا ". (أبو داؤد، کتاب المناسک، باب زيارة القبور، ص 296، رقم 2043)

Narrated Rabi'ah said, I did not hear Talhah ibn Ubaydullah narrating any hadith from the Messenger of Allah (ﷺ) except one. He was asked: What is that? He said: "We went out along with the Messenger of Allah (ﷺ) who was going to visit the graves of the martyrs. When we ascended Harrah Waqim, and then descended from it, we found there some graves at the turning of the valley. We asked: Messenger of Allah, are these the graves of our brethren? He replied: Graves of our companions. When we came to the graves of martyrs, he said: These are the graves of our brethren." (Abu Dawud, Kitab al-Manasik, Bab Ziyarat al-Qubur, p. 296, No. 2043)

It is clear from this hadith that the Holy Prophet (ﷺ) used to visit the graves of the martyrs of Uhud occasionally.

Some people have derived the legitimacy of Urs, Chehlum etc from the sayings and practices of the elders who passed some 1100 years before. But this is not acceptable; because the action of the elders

does not prove a doctrinal issue. To prove it, a clear verse, or a clear hadith, is required. Rather, instead many hadiths have been presented against it.

So, these things are no longer for remembrance of the Hereafter, rather they are for the things of this world, but have become a means of entertainment and exploiting people in the name of religion.

Singing and Playing Drums and Tabla are Haraam

It is permissible to recite a few poems or naats, provided that they are not accompanied by drums, tabla, harmoniums and other musical instruments. If there are instruments to be played, then no song is permissible.

Here are some verses from the Qur'an:

﴿1﴾ وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ [لقمان 31:6]

“There is a man among the people who buys discourses of distracting amusements, so that he may mislead (people) from the Way of Allah, and make a mockery of it. For such people there is a disgraceful punishment.” [31:7]

This verse expresses hatred for things that make a man careless.

﴿2﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ [الأنفال 8:35]

“And their prayer near the House was not more than whistling and clapping. So, taste the punishment, because you used to disbelieve.” [8:36]

The disbelievers used to clap and whistle near the House of Allah, Allah hated it, and this is what happens in Qawwali, so it should be stopped.

Here are some hadiths regarding the same:

﴿4﴾ حَدَّثَنِي أَبُو عَامِرٍ . أَوْ أَبُو مَالِكٍ . الأَشْعَرِيُّ وَاللَّهِ مَا كَذَبَنِي سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ... (صحيح البخاري، كتاب الأشربة، باب ما جاء في من يستحل الخمر و يسميه بغير اسمه، ص 992، رقم 5590)

Hadhrat Abu 'Amir or Abu Malik Al-Ash'ari narrated that he heard the Prophet (ﷺ) saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful..." (Sahih al-Bukhari, Kitab al-Ashriba, Chapter: The one who regards an alcoholic drink lawful to drink, and calls it by another name, p. 992, No. 5590)

﴿5﴾ عن أبي أمامة عن النبي ﷺ قال إن الله بعثني رحمة للعالمين و أمرني أن أمحق المزامير والكنارات يعني برابط والمعازف والأوثان التي كانت تعبد في الجاهلية. (مسند أحمد، حديث أبي أمامة الباهلي،ج 36، ص 551، رقم 22307/22218)

Hadhrat Abu Umama (raz) narrated that the Prophet (peace and blessings of Allah be upon him) said: “Allah has sent me as a mercy to the world, and He has commanded me to destroy the flute, the drum, the musical instrument, and the idols which were worshiped in the time of Jahiliyyah (ignorance).” (Musnad Ahmad, Hadith of Abu Umama al-Bahili, v. 36, p. 36, No. 22218/22307)

In these hadiths it is said that drums and tablas are haraam, then how the songs qawwalis etc. can be permissible in Urs?

Humming Lyrics is also Makrooh

Humming and singing while playing was also forbidden in hadith, as it is mentioned in the hadith:

﴿6﴾ عن عبد الرحمن بن عوف ... ولكني نهيت عن صوتين أحمقين فاجرين، صوت عند نغمة لهو ولعب ومزامير الشيطان. (المستدرک للحاكم، كتاب معرفة الصحابه، باب ذكر سراري رسول الله ﷺ فأولهن مارية القبطية أم إبراهيم، ج 4، ص 43، رقم 6825)

Hadhrat 'Abd al-Rahman ibn' Awf (raz) narrated ... I am forbidden the two foolish voices that are immoral, the sound of humming in the

time of play, and the sound of the devil's flute.” (Al-Mustadrak by al-Haakim, Kitab Ma'rifat al-Sahaba, Bab Zikr Sarari Rasoolillah (ﷺ)..., v. 4, p. 43, No. 6825)

It is stated in the following hadith that it is not permissible to sing while playing:

﴿7﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ... قَالَ "لاَ وَلَكِنْ نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجِرَيْنِ صَوْتٍ عِنْدَ مُصِيبَةٍ خَمْشِ وُجُوهٍ وَشَقِّ جُيُوبٍ وَرَنَّةِ شَيْطَانٍ". (الترمذي، كتاب الجنائز، باب ما جاء في الرخصة في البكاء على الميت، ص 243، رقم 1005)

Hadhrat Jabir bin Abdullah (raz) narrated: The Prophet (ﷺ) said...: 'No. But I prohibited two foolish immoral voices: A voice during a calamity while clawing at one's face and tearing one's clothes, and Shaitan's scream.'" (Al-Tirmidhi, Kitab al-Janayiz, Chapter: about the permission for crying over the deceased, p. 243, No. 1005)

In both of these hadiths, it is forbidden to sing like a conventional song. Therefore, what is sung at the shrines with drums and tabla is not correct. Now girls have also started coming to sing for qawwalis in Urs.

Some Justify Qawwali by the Following Hadiths

Some people argue on the validity of qawwali by the following hadiths, whereas their argument is not correct because the hadiths mention only the form of poetry and Naat which did not have drums, tabla and sarangi at all, and Qawwali has all these instruments, so how can it be permissible? Here is the hadith:

﴿8﴾ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ، فَقَالَ كُنْتُ أُنْشِدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ أَنْشُدُكَ بِاللَّهِ، أَسَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَجِبْ عَنِّي، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ ". قَالَ نَعَمْ. (صحيح البخاري، كتاب بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ص 537، رقم 3212؛ صحيح مسلم، كتاب فضائل الصحابة، باب فضائل حسان بن ثابت رضي الله عنه، ص 1094، رقم 6384/2485)

Hadhrat Sa`id bin Al-Musaiyab (raz) narrated: "`Umar came to the Mosque while Hassan was reciting a poem. (`Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet (ﷺ)) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Messenger (ﷺ) saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira said, "Yes." (Sahih al-Bukhari, The Book of the Beginning of Creation, Chapter: The Remembrance of the Angels…, p. 537, No. 3212; Sahih Muslim, Chapter: Virtues of the Companions, Chapter: The Virtues of Hassan bin Thabit - raz, p. 1094, No. 2485/6384)

There is a mention of reciting a poem in this hadith, but it is also mentioned in it that Hadhrat Umar disliked it; that is why Hadhrat Hassaan had to take the testimony of Hadhrat Abu Hurayrah, therefore reciting a poem is not so good.

﴿9﴾ عَنْ عَائِشَةَ، قَالَتْ قَالَ حَسَّانُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي أَبِي سُفْيَانَ قَالَ " كَيْفَ بِقَرَابَتِي مِنْهُ " . قَالَ وَالَّذِي أَكْرَمَكَ لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْخَمِيرِ . فَقَالَ حَسَّانُ وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ الخ. (صحيح مسلم، كتاب فضائل الصحابة، باب فضائل حسان بن ثابت رضي الله عنه، ص 1095، رقم 6393/2489)

Hadhrat 'A'isha (raz) reported that Hadhrat Hassaan said: Allah's Messenger, permit me to write satire against Abu Sufyan, whereupon he said: How can it be because I am also related to him? Thereupon he (Hassan) said: By Him Who has honoured you. I shall draw you out from them (their family) just as hair is drawn out from the fermented (flour). Thereupon Hassan said: The dignity and greatness belongs to the tribe of Bint Makhzum from amongst the tribe of Hisham, whereas your father was a slave. (Sahih Muslim, Chapter: Virtues of the Companions, Chapter: The Virtues of Hassan bin Thabit - raz, p. 1095, No. 2489/6393)

In this hadith, Hadhrat Hassan has been allowed by the Holy Prophet (ﷺ) to recite a poem.

﴿10﴾ عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ، دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُغَنِّيَانِ وَتَضْرِبَانِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُسَجًّى بِثَوْبِهِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْهُ وَقَالَ " دَعْهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ". (صحيح البخاري، كتاب العيدين، باب إذا فاته العيد يصلى ركعتين، ص 159، رقم 987؛ صحيح مسلم، كتاب صلاة العيد، باب الرخصة في اللعب الذي لا معصية فيه في أيام العيد، ص 356، رقم 892، رقم 2061)

Hadhrat 'A'isha (raz) reported that Hadhrat Abu Bakr (raz) came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (ﷺ) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (may peace he upon him) uncovered (his face) and said: Abu Bakr, leave them alone for these are the days of 'Id.” (Sahih Al-Bukhari, Book of Eids, Chapter: If one misses the Eid…, p. 159, No. 987; Sahih Muslim, Book of Eid Prayers, Chapter: permission to play in the days of eid, p. 356, No. 892, No. 2061)

It is in these hadiths that one can recite some poems and also play the tambourine without jalajil (cowbell). But by considering the hadith, it is clear that the Companions did not like this much either, so Abu Bakr stopped them, but since it was the day of Eid, and they were little girls, so the Holy Prophet (ﷺ) gave them permission.

We see that in the meetings of the scholars, the students recite poem, Naat, and there is no tambourine, etc., no clapping, no swinging, so it is permissible according to the hadith.

Even the pious elders when they used to get exhausted of dhikr, so sometimes they would listen to a poem for refreshment, which is permissible according to the hadith.

Later, people made *sima'*, *qawwali* etc. a source of earning livelihood and it was accompanied by fiddle, drum, tabla etc. which are strictly forbidden in the Qur'an and Hadith.

One thing to understand is that the little song that was mentioned in the hadith was on the occasion of happiness, or the pious elders listened to it in their *khanqah*, but the prevalent qawwali is sung on

drums and tabla, although grave is a place to grieve and a place to remember the Hereafter, this has no connection with song and qawwali at all. It has become like singing hymns in front of the idols in the temples.

Polytheists hold fairs near the temples of their idols every year and hold festivals, they sing and ask from them, worship them, bow before them and prostrate, which is shirk. The prevalent Urs on graves is similar to this, so it must be abstained from.

These are 2 verses and 10 hadiths about this belief, the details of which have been presented.

39 – Benefitting form Graves

Acquiring *faidh* (spiritual benefit) has become a confusing issue in this age. We shall quote 3 verses and 4 hadiths about this belief, the details of which are as follows:

There are two ways to take benefit:

(1) Getting benefit from the living.

(2) Getting benefits from the dead.

Getting Benefit from the Living

If there are 3 attributes in a teacher or *peer* (spiritual mentor), one can get benefit from him.

(1) The first attribute is that the teacher or the peer is sincere, his only goal is to reform the people, and to bring them to the religion and to work diligently in this matter. He has no objective to earn money and accumulate wealth by benefitting the people or to build his house in the name of the monastery. If he will have such objectives, there will be no benefit from him.

(2) The teacher or peer is himself follower of the Shariah, if he himself does not perform the obligatory prayers, does not fast, then what benefit will he give to others, he himself is empty handed.

(3) He should not do it for show and earning appreciation of people, he should not do this work for fame and name. Because if he is doing it to get on television and YouTube, it's for fame, what benefit will he give to people?

Therefore, this is my sincere advice that one should be careful and cautious while choosing a peer.

The Qur'an Mentions Four Types of Faidh

(1) The *peer* recites the Qur'an in front of the disciples and corrects their mistakes.

(2) He teaches them the meaning of the Qur'an.

(3) He teaches the wisdom that is in the Qur'an i.e. the rulings of halal and haraam.

(4) He purifies their heart i.e. trying to stop them from *shirk* and other sins.

This is mentioned in the Qur'an in several verses:

﴿1﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ [البقرة 2:129]

"And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise." [2:130]

In this verse, it is said that the Holy Prophet (ﷺ) was sent for four purposes.

﴿2﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ [آل عمران 3:164]

"Allah has surely conferred favour on the believers when He raised in their midst a messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while earlier, they were in open error." [3:165]

﴿3﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ [البقرة 2:151]

"As also We have sent in your midst a messenger from among you, who recites to you Our verses, and purifies you, and teaches you the Book and the wisdom, and teaches you what you did not know." [2:152]

These verses show that if a teacher or peer is sincere, then these four types of blessings are obtained from him.

(1) The *peer* recites the Qur'an in front of the disciples and corrects their mistakes.

(2) He teaches them the meaning of the Qur'an.

(3) He teaches the wisdom that is in the Qur'an i.e. the rulings of halal and haraam.

(4) He purifies their heart i.e. trying to stop them from *shirk* and other sins.

If the mureed (disciple) is also devoted, then he can get these four types of blessings, which are mentioned in the Qur'an.

Some people think that peer can give a special spiritual thing to a disciple, and the disciple serves peer for years to get it, but such things are not mentioned in the Qur'an and Hadith, rather the four things are achieved that were mentioned.

What is the Meaning of 'Purification'?

Some people think that peer gives something spiritual to his disciple, and they argue from this verse.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ [البقرة 2:151]

"As also We have sent in your midst a messenger from among you, who recites to you Our verses, and purifies you, and teaches you the Book and the wisdom, and teaches you what you did not know." [2:152]

يطهركم بالتوحيد والذكاة والصدقة من الذنوب (تفسير ابن عباس)

"He purifies you by teaching you Tawheed, Zakat and charity."

They argue with the words "purifies you". But the Tafseer Ibn Abbas mentions that there is no special spirituality meant in this verse, rather it means that he 'purifies' people by training them to give Zakat and charity and thus gets their sins purged.

Therefore, some people who say that the words “purifies you” in the verse means something especial is not correct, rather it means that he explains the rulings of halal and haram, like a teacher.

If peer is God-fearing, its effect is greater. Similarly, if the peer is diligent and the disciple is also sincere, then the effect is greater. It is mentioned in hadith:

﴿1﴾ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ .صلى الله عليه وسلم .يَقُولُ " أَلاَ أُنَبِّئُكُمْ بِخِيَارِكُمْ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " خِيَارُكُمُ الَّذِينَ إِذَا رُءُوا ذُكِرَ اللَّهُ عَزَّ وَجَلَّ ". (ابن ماجة، كتاب الزهد، باب من لا يؤبه له، ص 601، رقم 4119)

It was narrated from Hadhrat Asma’ bint Yazid (raz) that she heard the Messenger of Allah (ﷺ) say: “Shall I not tell you of the best of you?” They said: “Yes, O Messenger of Allah.” He said: “The best of you are those who, when they are seen, Allah the Mighty, the Majestic, is remembered.” (Ibn Majah, The Book of Zuhd, p. 601, No. 4119)

In this hadith it is said that those whose faces remind about Allah are good people, therefore the peer should be like those whose presence leads you to remembrance of Allah.

Thus, these four benefits will be achieved when the peer is alive, and you learn from him face to face. But if someone dies, he cannot give this benefit, because after death, the chain of action comes to an end. This is what is mentioned in the hadith, so he can not give this blessing after death.

What Benefits Can one Achieve from Graves and Dead?

Many people attribute many benefits to the dead and to the shrines, but looking at the Qur'an and the hadith it is known that visiting graves brings the following three benefits:

(1) It reminds about the Hereafter.

(2) It decreases man’s interest in the world.

(3) It reminds one about his own death i.e. he starts thinking that just like these people left the world, after a few days he also have to leave all this, so one thinks what will be the benefit of accumulating the world, and what will I do with this fame and name?

It is better if these three things arise after going to the graveyard. But if the shrine is a place of festivity and worldly things, and instead of remembering the Hereafter one feels a sense of entertainment there, similarly, if it is a source of accumulating money, then it is not the benefit of the graves, rather it will have severe negative effects.

The following hadiths mention the benefits of visiting graves:

﴿1﴾ عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ . صلى الله عليه وسلم . قَالَ " كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوا الْقُبُورَ فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الآخِرَةَ ". (ابن ماجة، باب ما جاء في زيارة القبور، ص 223، رقم 1571)

It was narrated from Hadhrat Ibn Mas'ud (raz) that the Messenger of Allah (ﷺ) said, "I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you about the Hereafter." (Ibn Majah, Bab Ma Jaa Fi Ziyarat Al-Qabur, p. 223, No. 1571)

﴿2﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ زَارَ النَّبِيُّ . صلى الله عليه وسلم . قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ: " اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يَأْذَنْ لِي وَاسْتَأْذَنْتُ رَبِّي فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ ". (ابن ماجة، باب ما جاء في زيارة قبور المشركين، ص 224، رقم 1572)

It was narrated that Hadhrat Abu Hurairah (raz) said: "The Prophet (ﷺ) visited the grave of his mother and wept, causing the people around him to weep. Then he said: 'I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you about death.'" (Ibn Majah, Bab Ma Jaa Fi Ziyarat Al-Qabur, p. 224, No. 1572)

Three benefits are mentioned in these hadiths:

(1) It creates asceticism and renunciation of worldly pleasure.

(2) It reminds about the Hereafter.

(3) Seeing the grave, one remembers his own death, that I too will be buried in grave.

These are the real benefits of visiting the graves.

It is better to go to the grave if you have these three benefits, but if you go there to have fun, to enjoy the world, then it is not the blessing of the grave, rather it is the other way around; so there is no room to visit the grave for these things.

But what to do? Some people have fabricated strange notions for raising money and gaming fame. All these things are baseless and it is not established by Hadith.

No Peer Can Give Special Spiritual Blessings

Some peers give the impression that if you will serve him, he will give you some spiritual benefit (*faidh*) and the disciple serves him for years to get it. They argue from the following hadith, but remember that this incident of giving took place only once which was as a miracle of the Prophet (ﷺ), after that it did not take place again. Here is the hadith:

عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه ... وَقَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا " لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعَهُ إِلَى صَدْرِهِ، فَيَنْسَى مِنْ مَقَالَتِي شَيْئًا أَبَدًا ". فَبَسَطْتُ نَمِرَةً لَيْسَ عَلَىَّ ثَوْبٌ غَيْرَهَا، حَتَّى قَضَى النَّبِيُّ صلى الله عليه وسلم مَقَالَتَهُ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ تِلْكَ إِلَى يَوْمِي هَذَا. (صحيح البخاري، كتاب الحرث و المزارعة، باب ما جاء في الغرس، ص 377، رقم 2350)

Hadhrat Abu Huraira (raz) narrated: ... One day the Prophet (ﷺ) said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet (ﷺ) finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e. Allah's

Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine." (Sahih al-Bukhari, Kitab al-Harth wa al-Mazara'ah, p. 377, No. 2350)

This hadith mentions a miracle, it was not always the case, so there is mention of giving the 'statement' to Hadhrat Abu Huraira (raz) only once and there is no mention of such thing in any hadith for anyone else.

Strictness in Mustahab Acts

It is also a great problem of this age that one thing is proved by hadith, but this work was done by the Holy Prophet (ﷺ) occasionally, no one was invited to it, but only those who were present there did it.

For example: The Companions met occasionally and remembered Allah, this is proven by the hadith, and it is permissible to do that much, but now it has been seen in some places (this is not the case everywhere) that dhikr meeting is advertised for months, people are invited, funds are raised, money is spent lavishly, and dhikr is performed swinging and swaying as if it is a dance party. And if you try to tell them something, they will quote the hadith, but they will not think that it was occasional and unplanned, and you are making a fuss in the name of dhikr, and you are promoting it through YouTube etc.

If you do research, instead of any dhikr or religious service, they do these kinds of things for three objectives:

(1) To gain name and fame among the people, so that more and more people gather.

(2) To get the people impressed.

(3) To accumulate money and get worldly benefits.

Therefore, it is necessary to avoid many mustahab acts (desirable in Shari'ah, not obligatory), to which people are invited for gathering; because it is written in al-Dur al-Mukhtar that it is makrooh to invite

people to gather for mustahab acts, the Shari'ah forbids it; so there is an urgent need to avoid such gatherings.

In issues like visiting graves, the occasions of death and marriage, it has been observed that some deeds are basically mustahab, but people are so strict about it that it reaches to the level of necessary.

Sometimes it involves show and display, and sometimes one is forced to spend so much in such customs that one gets bored or sometimes one has to take interest-based loan in order to fulfil it. Therefore, such strictness in mustahab acts is not correct at all.

These were 3 verses and 4 hadiths about this belief, the details of which were presented before you.

40 – Slaughtering at Graves is Forbidden

It is sadaqah (charity) to slaughter an animal and feed the poor. It is permissible in the Shari'ah to give its reward to the deceased by giving sadaqah, but the condition is that the animal is slaughtered in the name of Allah. It is just a matter of slaughtering an animal and giving the reward to the dead, but now this has become a source of show and display.

There are four types of slaughtering, see the details below:

There are 4 verses and 3 hadiths regarding this belief, the details of which are as follows:

(1) Slaughtering in the Name of other than Allah

One did not slaughter in the name of Allah, nor did he take the name of anyone, or he took the name of anyone other than Allah, then all these cases the meat is haraam. Here are some verses from the Qur'an:

﴿1﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ [الأنعام 6:121]

"Do not eat that (meat) over which the name of Allah has not been pronounced." [6:121]

﴿2﴾ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ [المائدة 5:3]

"Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast

unless you have properly slaughtered it; and that which has been slaughtered before the idols…” [5:3]

In these verses it is said that if the name of Allah is not pronounced then do not eat it because it is not lawful.

(2) Slaughtering at Grave or Idol

The second case is that one slaughters at idols or graves in order to please those other than Allah. In this case it is not permissible even if it was slaughtered in the name of Allah, because it was slaughtered to please anyone other than Allah. The Qur’an says:

﴿3﴾ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ [المائدة 5:3]

“Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast unless you have properly slaughtered it; and that which has been slaughtered before the idols…” [5:3]

﴿4﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ [المائدة 5:90]

“O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful.” [5:90]

In these verses it is said that if an animal is slaughtered at idols then the meat is haram.

Similarly, it is stated in this hadith that if it is slaughtered for the sake of other than Allah, then it is not permissible and it is cursed:

﴿1﴾ عَنْ عَامِرِ بْنِ وَاثِلَةَ، قَالَ سَأَلَ رَجُلٌ عَلِيًّا هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسِرُّ إِلَيْكَ بِشَىْءٍ دُونَ النَّاسِ فَغَضِبَ عَلِيٌّ حَتَّى احْمَرَّ وَجْهُهُ وَقَالَ مَا كَانَ يُسِرُّ إِلَيَّ شَيْئًا دُونَ

النَّاسِ غَيْرَ أَنَّهُ حَدَّثَنِي بِأَرْبَعِ كَلِمَاتٍ وَأَنَا وَهُوَ فِي الْبَيْتِ فَقَالَ " لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ". (سنن النسائي، كتاب الضحايا، باب مَنْ ذَبَحَ لِغَيْرِ اللَّهِ عَزَّ وَجَلَّ، ص 614، رقم 4427)

It was narrated that Hadhrat 'Amir bin Wathilah (raz) said: "A man asked 'Ali" Did the Messenger of Allah used to tell you anything in secret that he did not tell the people?' Ali got so angry that his face turned red, and he said: 'He used not to tell me anything in secret that he di8d not tell the people except that he told me four things when he and I were alone in the house. He said: Allah curses the alone who curses his father, Allah curses the one who offers a sacrifice to anyone other than Allah, Allah curse the one who gives refuge to an offender and Allah curses the one who changes boundary markers."" (Sunan al-Nasa'i, Kitab al-Dhahaya, Chapter: Offering Sacrifice To Other than Allah, p. 614, No. 4427)

In this hadith it is stated that whoever slaughters for anyone other than Allah is cursed one.

(3) Slaughtering near Grave

The third case is that if one slaughters in the name of Allah but near a grave, it is also makrooh. It is mentioned in the following hadith:

﴿2﴾ عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَقْرَ فِي الإِسْلاَمِ " . قَالَ عَبْدُ الرَّزَّاقِ كَانُوا يَعْقِرُونَ عِنْدَ الْقَبْرِ بَقَرَةً أَوْ شَاةً. (أبو داؤد، كتاب الجنائز، باب كراهية الذبح عند القبر، ص 470، رقم 3222؛ مسند أحمد، مسند أنس بن مالک، ج 4، ص 51، رقم 12620)

Hadhrat Anas ibn Malik (raz) narrated that the Prophet (ﷺ) said: “There is no slaughtering (at the grave) in Islam.” 'Abd al-Razzaq said: They used to slaughter cows or sheep at graves. (Abu Dawud, Book of Funerals, Chapter: It Is Disliked To Slaughter (An Animal) By A Grave, p. 470, No. 3222; Musnad Ahmad, Musnad of Anas bin Malik, Vol. 4, p. 51, No. 12620)

According to this hadith, there is no slaughtering near grave in Islam, that is, it is not permissible to slaughter near the grave.

So, slaughtering near the grave is also forbidden. It is feared that people can fall into shirk by slaughtering near the grave, so it is forbidden to do so if there is the slightest doubt of it by slaughtering at the grave. Here is one hadith regarding it:

﴿3﴾ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو قِلاَبَةَ، قَالَ حَدَّثَنِي ثَابِتُ بْنُ الضَّحَّاكِ، قَالَ : نَذَرَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَنْحَرَ إِبِلاً بِبُوَانَةَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ : إِنِّي نَذَرْتُ أَنْ أَنْحَرَ إِبِلاً بِبُوَانَةَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " هَلْ كَانَ فِيهَا وَثَنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ " . قَالُوا : لاَ . قَالَ : " هَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ " . قَالُوا : لاَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " أَوْفِ بِنَذْرِكَ، فَإِنَّهُ لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ وَلاَ فِيمَا لاَ يَمْلِكُ ابْنُ آدَمَ ". (أبو داؤد، كتاب الأيمان و النذور، باب ما يؤمر به من وفاء النذر، ص 480، رقم 3313)

Hadhrat Thabit ibn ad-Dahhak narrated: “In the time of the Prophet (ﷺ) a man took a vow to slaughter a camel at Buwanah. So he came to the Prophet (ﷺ) and said: I have taken a vow to sacrifice a camel at Buwanah. The Prophet (ﷺ) asked: Did the place contain any idol worshipped in pre-Islamic times? They (the people) said: No. He asked: Was any pre-Islamic festival observed there? They replied: No. The Prophet (ﷺ) said: “Fulfil your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control.” (Abu Dawud, Kitab al-Aimaan wa Al-Nuzur, Chapter: The Commandment To Fulfil Vows, p. 480, No. 3313)

According to this hadith, slaughtering animals should be avoided if there was festival in pre-Islamic period, because this will lead to worship of idols, worship of graves and gradually one will become involved in polytheism.

The situation at the moment is that the *mujawirs* encourage people to slaughter just to have the meat and to get gifts, that the saint will fulfil their wishes, so they slaughter the animals near the grave. Thus, they are getting people involved in an unlawful act, the people should avoid it.

(4) Slaughtering in the Name of Allah away from Grave

The fourth case is to slaughter an animal in the name of Allah and do it at a place away from the grave. He does not even have the intention of pleasing the person in grave, rather he only intends to feed the meat to the poor, he did not slaughter near the grave and pronounced the name of Allah while slaughtering, so the meat is halal, but the deceased will be rewarded as much as the meat will be fed to the poor.

The actual method is to slaughter an animal far away from the grave and distribute its meat among the poor and the needy, or to cook it and feed it to the poor and the needy, then the reward for feeding the poor will reach the deceased. Only this case is lawful. The lesser the show will be, the more reward will reach the dead, and the more show there will be, the lesser reward will be achieved, and if there is only show, then no reward will be achieved.

It is stated in this hadith that the reward for charity reaches to the deceased:

﴿4﴾ عِكْرِمَةَ يَقُولُ أَنْبَأَنَا ابْنُ عَبَّاسٍ .رضى الله عنهما . أَنَّ سَعْدَ بْنَ عُبَادَةَ .رضى الله عنه . تُوُفِّيَتْ أُمُّهُ وَهْوَ غَائِبٌ عَنْهَا، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، أَيَنْفَعُهَا شَىْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ " نَعَمْ ". قَالَ فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا. (صحيح البخاري، باب إذا قال أرضي أو بستاني صدقة لله عن أمي، ص 456؛ صحيح مسلم، باب وصول ثواب الصدقات إلى الميت، ص 716، رقم 4219/1630)

Hadhrat Ibn `Abbas (raz) narrated: “The mother of Sa`d bin 'Ubada died in his absence. He said, "O Allah's Messenger (ﷺ)! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet (ﷺ) said, "Yes," Sa`d said, "I make you a witness that I gave my garden called Al-Makhraf in charity on her behalf." (Sahih al-Bukhari, Chapter: If someone says, "My land is Sadaqa for Allah's safe on my mother's behalf, p. 456, No. 2756; Sahih Muslim, Chapter: Reaching of charity reward to the dead, p. 719, No. 1630/4219)

In this hadith it is stated that the reward of charity reaches to the deceased. See the full details under the Chapter 42 regarding *Isal al-Thawab*.

These were 4 verses and 4 hadiths about this belief, the details of which were presented before you.

41 – Wailing and Mourning

There are 3 verses and 5 hadiths about this belief, the details of which shall follow.

If grief comes suddenly and tears come out, there is nothing wrong in it. But there are two conditions; one is that nothing comes out of the tongue on such occasions which shows impatience or compliant towards Allah. And the second thing is that it should not involve crying loudly, tearing cloth etc. which is calling wailing; this it is not permissible. Similarly, it is unlawful to remember the grief over and over again for a long time, and to tell people that I am very sad, as well as to beat chest and to shout.

The Qur'an Asks us to be Patient in Trouble

Islam does not teach to shout and wail over problems, rather Islam teaches to be patient in adversity and seek forgiveness from Allah, as the following verses says:

﴾1﴿ يَا أَيُّهَا الَّذِينَ آَمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (153) وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (154) وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ [البقرة 157-2:153]

"O you who believe, seek help through patience and prayer. Surely, Allah is with those who are patient. Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you do not perceive. Surely We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient, who when a suffering visits them, say: We certainly belong to Allah, and to Him we are bound to return. Those are the ones

upon whom there are blessings from their Lord, and mercy as well; and those are the ones who are on the right path.” [2:153-157]

This verse emphasizes patience three times, and says that blessings are bestowed on those who are patient, and they are the ones who are guided.

﴿2﴾ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ [البقرة 2:45]

“Seek help through patience and prayer. It is indeed exacting, but not for those who are humble in their heart.” [2:45]

﴿3﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ [آل عمران 3:200]

“O you who believe, be patient, compete with each other in patience, and guard your frontiers and fear Allah, so that you may be successful.” [2:45]

In these three verses patience is repeatedly instructed, so it is not right to wail and shout.

Wailing of Relatives Causes Torment to the Deceased

According to hadith, the crying of a relative causes torment to the deceased, so one should not wail and make shout for no reason. Here is the hadith:

﴿1﴾ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمَرَ. رضى الله عنهما. لِعَمْرِو بْنِ عُثْمَانَ أَلاَ تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ". (صحيح البخاري، باب قول النبي ﷺ يعذب الميت ببعض بكاء أهله عليه إذا كان النوح من سنته، ص 206، رقم 1286)

Hadhrat `Abdullah bin 'Ubaidullah bin Abi Mulaika (raz) narrated: Hadhrat `Abdullah bin `Umar (raz) said to Hadhrat `Amr bin `Uthman (raz), "Will you not prohibit crying as Allah's Messenger (ﷺ) has said, 'The dead person is tortured by the crying of his relatives.?" (Sahih al-Bukhari, Chapter: The statement of the Prophet ﷺ: "The deceased is

punished because of the wailing of his relatives, if wailing was the custom of that dead person, p. 206, No. 1286)

According to this hadith, the wailing of a family member causes torment to the deceased. So, it is strange why some people mourn every year and add to the torment of the deceased.

Wailing is Forbidden

If one feels sad and tears automatically come in his eyes, then it is permissible; because a person is compelled to do so. The second case is that one makes shouts and cries loudly, it is not permissible. It is forbidden to wail in hadiths. Here are some of the hadiths:

﴿2﴾ عَنْ عَبْدِ اللَّهِ رضي الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم: "لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ ". (صحيح البخاري، باب ليس منا من شق الجيوب، ص 207، رقم 1294؛ صحيح مسلم، باب ضرب الخدود وشق الجيوب، ص 58، رقم 285/103)

Hadhrat `Abdullah (raz) narrated that the Prophet (ﷺ) said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us." (Sahih al-Bukhari, Chapter: He who tears off his clothes (when afflicted with a calamity) is not from us, p. 207, No. 1294; Sahih Muslim, Chapter: Beating cheeks and tearing clothes…, p. 58, No. 103/285)

﴿3﴾ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى . رضى الله عنه . قَالَ وَجِعَ أَبُو مُوسَى وَجَعًا فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ أَنَا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ. (صحيح البخاري، باب ما ينهى من الحلق عند المصيبة، ص 207، رقم 1296؛ صحيح مسلم، باب ضرب الخدود وشق الجيوب، ص 58، رقم 288/103)

Hadhrat Abu Burda bin Abi Musa narrated: "Abu Musa got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allah's Messenger (ﷺ) was innocent. Allah's

Messenger (ﷺ) is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tear off her clothes (on the falling of a calamity).” (Sahih al-Bukhari, Chapter: Chapter: Shaving the head on a calamity is forbidden, p. 207, No. 1296; Sahih Muslim, Chapter: Beating cheeks and tearing clothes…, p. 58, No. 103/288)

If Tears Come out Automatically it is Forgiven

It is mentioned in hadith:

﴿4﴾ قَالَ أَنَسٌ لَقَدْ رَأَيْتُهُ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا إِنَّا بِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ ". (أبو داؤد، كتاب الجنائز، باب البكاء على الميت، ص 485، رقم 3126)

Hadhrat Anas bin Malik (raz) narrated: “I saw it at the point of the death before the Messenger of Allah (ﷺ). Tears began to fall from the eyes of the Messenger of Allah (ﷺ). He said: The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved for you, Ibrahim.” (Abu Dawud, Book of Funerals, Chapter: Weeping for the deceased, p. 485, No. 3126)

The hadith says that if tears come out automatically it is natural and it not forbidden.

﴿5﴾ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ . رضى الله عنهما ... فَرُفِعَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ . قَالَ حَسِبْتُهُ أَنَّهُ قَالَ . كَأَنَّهَا شَنٌّ. فَفَاضَتْ عَيْنَاهُ. فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ مَا هَذَا فَقَالَ " هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ". (صحيح البخاري، باب قول النبي ﷺ يعذب الميت ببعض بكاء أهله عليه، ص 205، رقم 1284)

Hadhrat Usama bin Zaid (raz) narrated: … “The child was brought to Allah's Messenger (ﷺ) while his breath was disturbed in his chest (the sub-narrator thinks that Usama added: as if it was a leather water-skin. On that the eyes of the Prophet (ﷺ) started shedding tears. Sa`d said, "O Allah's Messenger (ﷺ)! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and

Allah is merciful only to those of His slaves who are merciful (to others).” (Sahih al-Bukhari, Chapter: The deceased is punished because of the weeping of relatives..., p. 205, No. 1285)

It is known from this hadith that tears came out automatically due to intense grief, so if no wrong sentence came out of the tongue, then there is no harm in it.

These were 3 verses and 5 hadiths about this belief, the details of which were presented before you.

42 – *Isal al-Thawab* i.e. Delivering Reward to the Deceased

Delivering the reward of a good deed to the deceased is called *Isal al-Thawab*. We shall quote 11 verses and 14 hadiths about this belief, the details of which are as follows:

Isal al-Thawab is a mustahab act, one can do it if one wants to do, and there is no sin if one does not do it.

Five Key Points to Do Isal al-Thawab

1. There is no show and display, if it is done for the sake of showing off to people, no reward shall reach the deceased as such an act merits no reward at all. Therefore, it is better to give with the right hand while the left hand is unaware of it.

2. There should be no observance of rituals, nor should it be done because of following a ritual.

3. If you wish to give charity, give it to the poor, because it is their right, and giving it to them will bring more reward.

4. *Isal al-Thawab* should not involve squandering.

5. It is also not right to invite people and make gathering for *Isal al-Thawab*.

It is not considered good in the hadith to announce the death of a person and to gather people for it, then how can it be lawful to gather people for the sake of *Isal al-Thawab*, to celebrate it like a party and to do all the nonsense things that non-Muslims do?

Here is a hadith regarding it:

﴿1﴾ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالنَّعْىَ فَإِنَّ النَّعْىَ مِنْ عَمَلِ الْجَاهِلِيَّةِ " . قَالَ عَبْدُ اللَّهِ وَالنَّعْىُ أَذَانٌ بِالْمَيِّتِ . وَفِي الْبَابِ عَنْ حُذَيْفَةَ. (الترمذي، كتاب الجنائز، باب ما جاء في كراهية النعي، ص 239، رقم 984؛ ابن ماجة، كتاب الجنائز، باب ما جاء في النهي عن النعي، ص 211، رقم 1476)

Hadhrat Abdullah (raz) narrated that the Prophet (ﷺ) said: "Beware of An-Na'I (announcing death), for indeed announcing one's death is from the deeds of Jahliyyah." (Ibn Majah, Chapter: What Has Been Related About It Being Disliked To Announce One's Death, p. 211, No. 1476)

In this hadith, it is forbidden to announce the death of the deceased in public. Yes, it is permissible to report the funeral, but one should not publicize the news and attract the crowd.

It is the time of grief, this is last chance to see the deceased, and the funeral prayer also is to be offered for him, yet the Shari'ah has discouraged gathering, then how can it allow *Isal al-Thawab* which is an act of secrecy. Yes, if some people gather without unlawful activities and recite something and deliver its reward to the dead, then the scholars have somehow allowed it.

But the situation at the moment is that there are a lot of corruptions in this *mustahab* act. A man's father died, people kept on visiting him for forty days, and spent 40,000 pounds for it and the man went bankrupt. Is it permissible to do so in a mustahab deed?

I remember some persons who died in my village, their heirs did not even have money for the burial, but the people forced them to take interest based loan for feast and finally they fed the people by taking interest based loan of three thousand rupees from a merchant.

On such occasions, the relatives pursue the heirs, and some cunning people join them in the name of *Isal al-Thawab*, and regretfully disturb the poor to the least.

Three Ways of Isal al-Thawab

(1) Delivering the reward by giving charity, e.g. giving rewards by donating money, feeding the poor, donating animals to the poor and by sacrificing animals.

(2) Delivering the reward by doing physical deeds, e.g. performing Hajj and delivering its reward to the deceased, like fasting, praying and then delivering the reward to the deceased.

(3) Delivering the reward by reading, e.g. reciting the Qur'an and Durood (salutations) for the Holy Prophet (ﷺ) and delivering the reward to the deceased, similarly praying for the deceased.

(1) Delivering Reward to the Deceased by Giving Charity

It is mentioned al-Aqeedah al-Tahawiyyah:

وفي دعاء الأحياء وصدقاتهم منفعة للأموات. (العقيدة الطحاوية، رقم العقيدة 89، ص 19)

"And if those alive pray for the dead and do charity on their behalf, it will benefit the dead." (Al-Aqeedah al-Tahawiyyah, Aqeedah No. 89, p. 19)

Similarly it is mentioned in Sharh of al-Fiqh al-Akbar:

ومنها : أن دعاء الأحياء للأموات وصدقتهم عنه نفع لهم في علو الحالات. (شرح الفقه الأكبر، مسئلة في أن الدعاء للميت ينفع خلافا للمعتزلة، ص 224)

"The prayer and charity of the living ones for the dead benefits them and it makes their status higher." (Sharh al-Fiqh al-Akbar, Ruling: Supplication for the dead will benefit the deceased…, p. 224)

It states that the deceased receives the benefit of charities and alms made on their behalf.

Here are some hadiths for the same:

﴿1﴾ عِكْرِمَةَ يَقُولُ أَنْبَأَنَا ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ سَعْدَ بْنَ عُبَادَةَ ـ رضى الله عنه ـ تُوُفِّيَتْ أُمُّهُ وَهْوَ غَائِبٌ عَنْهَا، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، أَيَنْفَعُهَا

شَىْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ " نَعَمْ ". قَالَ فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا. (صحيح البخاري، باب إذا قال أرضي أو بستاني صدقة لله عن أمي، ص 456؛ صحيح مسلم، باب وصول ثواب الصدقات إلى الميت، ص 716، رقم 4219/1630)

Hadhrat Ibn `Abbas (raz) narrated: “The mother of Sa`d bin 'Ubada died in his absence. He said, "O Allah's Messenger (ﷺ)! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet (ﷺ) said, "Yes," Sa`d said, "I make you a witness that I gave my garden called Al-Makhraf in charity on her behalf." (Sahih al-Bukhari, Chapter: If someone says, "My land is Sadaqa for Allah's safe on my mother's behalf, p. 456, No. 2756; Sahih Muslim, Chapter: Reaching of charity reward to the dead, p. 719, No. 1630/4219)

﴿2﴾ عَنْ سَعْدِ بْنِ عُبَادَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَىُّ الصَّدَقَةِ أَفْضَلُ قَالَ "الْمَاءُ". قَالَ فَحَفَرَ بِئْرًا وَقَالَ هَذِهِ لأُمِّ سَعْدٍ. (أبو داؤد، كتاب الزكوة، باب في فضل سقي الماء، ص 249، رقم 1681)

Narrated Sa'd ibn Ubadah:

Sa'd asked: Messenger of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd.” (Abu Dawud, Kitab al-Zakat, Chapter: On the Excellence of Supplying Drinking Water, p. 249, No. 1681)

It is narrated in these hadiths that if another person gives charity, the reward goes to the deceased.

﴿3﴾ عَنْ عَائِشَةَ، أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَلِيَ أَجْرٌ أَنْ أَتَصَدَّقَ عَنْهَا قَالَ " نَعَمْ ". (صحيح مسلم، كتاب الزكوة، باب وصول ثواب الصدقة عن الميت إليه، ص 406، رقم 2326/1004)

Hadhrat A'isha (may Allah be pleased with her) reported that a man said to Allah's Apostle (ﷺ): My mother died all of a sudden, and I think if she (could have the opportunity) to speak she would have (made a will) regarding Sadaqa'. Will I be entitled to reward if I give charity on her behalf? He (the Holy Prophet) said: Yes.” (Sahih

Muslim, Book of Zakat, Chapter: The Reward for Charity Reaches the Deceased, p. 406, No. 1004/2326)

﴿4﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ مِنْ مِنْبَرِهِ وَأُتِيَ بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ وَقَالَ " بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي". (أبو داؤد، كتاب الضحايا، باب في الشاة يضحي بها عن جماعة، ص 409، رقم 2810)

Hadhrat Jabir ibn Abdullah (raz) narrated: “I witnessed sacrificing along with the Messenger of Allah (ﷺ) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah (ﷺ) slaughtered it with his hand, and said: In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community.” (Abu Dawud, Kitab al-Dhahaya, Chapter: A Sheep Sacrificed For a Group of People, p. 409, No. 2810)

﴿5﴾ عَنْ حَنَشٍ، قَالَ رَأَيْتُ عَلِيًّا يُضَحِّي بِكَبْشَيْنِ فَقُلْتُ مَا هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوْصَانِي أَنْ أُضَحِّيَ عَنْهُ فَأَنَا أُضَحِّي عَنْهُ. (أبو داؤد، كتاب الضحايا، باب الأضحية عن الميت، ص 407، رقم 2790)

Hadhrat Hanash narrated: “I saw Ali sacrificing two rams; so I asked him: What is this? He replied. The Messenger of Allah (ﷺ) enjoined upon me to sacrifice on his behalf, so that is what I am doing.” (Abu Dawud, Kitab al-Dhahaya, Chapter: Sacrificing on Behalf of a Deceased Person, p. 407, No. 2790)

These 5 hadiths prove that if one gives charity, its reward reaches the deceased.

However, it should not be based on fame, show, insulting others, nor should it be done due to observance of rituals. It should also not involve squandering. This can be done occasionally, because it is only *mustahab* (desirable act).

(2) Delivering Reward by Doing Physical Deeds

Here is the hadith for this:

﴿6﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ أَخْبَرَنِي حُصَيْنُ بْنُ عَوْفٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَلاَ يَسْتَطِيعُ أَنْ يَحُجَّ إِلاَّ مُعْتَرِضًا . فَصَمَتَ سَاعَةً ثُمَّ قَالَ " حُجَّ عَنْ أَبِيكَ ". (ابن ماجة، كتاب المناسک، باب الحج عن الميت، ص 620، رقم 2904)

Hadhrat Ibn ‘Abbas (raz) narrated that Husain bin ‘Awf told him that he said: “O Messenger of Allah, the command for Hajj has come but my father cannot perform Hajj unless he is tied to a saddle.” Some time passed, then he said: “Perform Hajj on behalf of your father.” (Ibn Majah, Kitab al-Manasik, Chapter: Performing Hajj on behalf of a dead person, p. 620, No. 2904)

﴿7﴾ عَنْ أَبِي الْغَوْثِ بْنِ حُصَيْنٍ، - رَجُلٌ مِنَ الْفُرْعِ - أَنَّهُ اسْتَفْتَى النَّبِيَّ . صلى الله عليه وسلم . عَنْ حِجَّةٍ كَانَتْ عَلَى أَبِيهِ مَاتَ وَلَمْ يَحُجَّ قَالَ النَّبِيُّ . صلى الله عليه وسلم . " حُجَّ عَنْ أَبِيكَ " . وَقَالَ النَّبِيُّ . صلى الله عليه وسلم . " وَكَذَلِكَ الصِّيَامُ فِي النَّذْرِ يُقْضَى عَنْهُ ". (ابن ماجة، كتاب المناسک، باب الحج عن الميت، ص 620، رقم 2905)

It was narrated from Abu Ghawth bin Husain – a man from Furu’ – that he consulted the Prophet (ﷺ) about a Hajj that his father owed, but he had died and had not gone for Hajj. The Prophet (ﷺ) said: “Perform Hajj on behalf of your father.” And the Prophet (ﷺ) said: “The same applies to fasting in fulfilment of a vow – it should be made up for.” (Ibn Majah, Kitab al-Manasik, Chapter: Performing Hajj on behalf of a dead person, p. 620, No. 2905)

Hajj and fasting are physical acts of worship, so it is clear from these two hadiths that the reward of physical acts of worship can be delivered to the dead.

(3) Delivering Reward By Reciting the Qur'an and Prayer

Delivering the reward to the deceased by reciting the Qur’an is lawful. But fixing date for it, in inviting people for it, shooting video, dancing and singing with drums and tabala, and uploading to on social media, how can it be lawful and permissible?

The proofs are the following verses:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ [الحشر/10]

“And for those who came after them saying, .Our Lord, forgive us and those of our brothers who preceded us in faith...” [59:11]

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ [نوح/28]

“My Lord, grant pardon to me, and to my parents, and to everyone who enters my home as a believer, and to all the believing men and believing women...” [71:28]]

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [الأحزاب/56]

“Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance.” [33:56]

In this verse it is said that Allah and the angels send blessings on the Holy Prophet (ﷺ), so the believers are also commanded to send blessings on the Holy Prophet (ﷺ), therefore he should send blessings on the Holy Prophet (ﷺ), this is a great act of worship.

In this verse, it has been commanded to send blessings to the Holy Prophet (ﷺ). Has it not been an act of reward, we would not have been commanded to do so.

Here are some hadiths which mention delivering reward after reciting:

﴿8﴾ عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - أَنَّ رَسُولَ اَللَّهِ - صلى الله عليه وسلم -قَالَ : إِذَا مَاتَ اَلْإِنْسَانُ اِنْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ :صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. (صحيح مسلم، باب ما يلحق الإنسان من الثواب بعد وفاته، ص 716، رقم 4223/1631)

Hadhrat Abu Hurairah (raz) narrated that Allah's Messenger (ﷺ) said: "When a son of Adam (i.e. any human being) dies his deeds are discontinued, with three exceptions: Sadaqah, whose benefit is continuous; or knowledge from which benefit continues to be reaped, or a righteous child who supplicates for him." (Sahih Muslim, Chapter: the reward of good deeds reaches after death, p. 716, No. 1631/4223)

﴿9﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " اقْرَءُوا { يس } عَلَى مَوْتَاكُمْ . (أبو داؤد، باب القرأة عند الميت، ص 457، رقم 3121)

Hadhrat Ma'qil ibn Yasar (raz) narrated: The Prophet (ﷺ) said: “Recite Surah Ya-Seen over your dying men.” (Abu Dawud Sharif, Chapter: Reciting for one who is Dying, p. 457, No. 2131)

﴿10﴾ عَنْ هَانِئٍ، مَوْلَى عُثْمَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ "اسْتَغْفِرُوا لأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الآنَ يُسْأَلُ". (أبوداؤد، باب الاستغفار عند القبر للميت في وقت الانصراف، ص 470، رقم 3221)

Hadhrat Uthman ibn Affan (raz) narrated: “Whenever the Prophet (ﷺ) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.” (Abu Dawud Sharif, Chapter: Praying For Forgiveness for the Deceased, p. 470, No. 3221)

﴿11﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ ". (أبو داؤد، باب الدعاء للميت، ص 468، رقم 3199)

Hadhrat Abu Hurayrah (raz) narrated that the Prophet (ﷺ) said: “When you pray over the dead, make a sincere supplication for him.” (Abu Dawud, Chapter: Praying For Forgiveness for the Deceased, p. 468, No. 3199)

﴿12﴾ حدثنا صفوان حدثنى المشيخة أنهم حضروا غضيف بن الحارث الثمالي حين اشتد سوقه فقال هل منكم أحد يقرء يٓس .... فكانت المشيخة يقولون إذا قرئت عند

الميت خفف عنه بها. (مسند أحمد، مسند حديث غضيب بن الحارث رضي الله عنه، ج 5، ص 75، رقم 16521))

When the time of the death of Ghuzaif bin Al-Harith Al-Thamali arrived, he said that one of you can recite Surah Ya-Seen, because the earlier scholars would say that if Ya-Seen is recited near one who dies, then the severity of death is reduced by its blessing.” (Musnad Ahmad, Musnad Hadith Ghuzaif bin Al-Harith 1, vol. 2, p. 2, No. 1)

It is said in this hadith that reciting Ya-Seen reduces the severity of death.

﴿13﴾ عن عبد الرحمن بن العلاء بن اللجلاج عن أبيه أنه قال لبنيه: إذا أدخلتموني قبري فضعوني في اللحد و قولوا باسم الله و على سنة رسول الله ﷺ و سنوا علي التراب سنا و اقرأوا عند رأسي اول البقرة و خاتمها فإني رأيت ابن عمر يستحبها ذلك. (سنن البيهقى، كتاب الجنائز، باب ما ورد في قرأة القرآن عند القبر، ج 4، ص 93، رقم 7068)

“Ibn Lajlaj said to his son: “When you take me down to the grave and place me in it, say *“Bismillah wa ‘ala Sunnat Rasoolullah”*, and throw dust on me. Then, recite first and last verses of Surah al-Baqarah near my head, because I saw Hadhrat Abdullah bin Umar, he liked to do it.” (Sunan al-Bayhaqi, Book of Funerals, Chapter: Reciting the Qur'an at the Grave, v. 4, p. 93, No. 7608)

This hadith mentioned that Surah Baqara should be recited at the head of the deceased after burial.

All these 13 hadiths and 3 verses show that the reward of charity and the reward of supplication and asking for forgiveness is delivered to the deceased.

The most important thing is that one should always pray and supplicate for the dead and other actions can be done occasionally. But no date and day should be fixed and it should involve no rituals, no show, no extravagance, no gathering, no drums, no dancing, no singing and no other nonsenses things just like in fairs of non-Muslims. Charities should be given to the poor, not to the robbers at shrines.

Some People Say that Rewards Cannot be Delivered to the Dead

Some people say that the reward of supplications does not reached to the dead, because it is proven by the hadith, the reward of charities does not reach.

They argue with verses that say that the sin of one does not reach the other, here are the verses:

(4) وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى [النجم 53:39]

“and that a man shall not deserve but (the reward of) his own effort,” [53:39]

(5) وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى [الأنعام 6:164]

“And nobody does anything but to his own account, and no bearer of burden shall bear the burden of another,” [6:164]

(6) كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ [المدثر 74:38]

“Everyone will be detained (in the Hell) because of what he did,” [74:38]

(7) لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [البقرة 2:286]

“For him is what he has earned, and on him what he has incurred,” [2:286]

(8) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ [البقرة 2:141]

“Those are a people who have passed away. For them is what they earned, and for you is what you earned,” [2:141]

(9) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ [البقرة 2:134]

“Those are a people who have passed away. For them is what they earned, and for you is what you earned.” [2:134]

(10) ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [البقرة 2:281]

"then every person shall be paid, in full, what he has earned, and they shall not be wronged." [2:281]

In these 7 verses it is said that man is rewarded for what he does. So, this proves that the deceased does not get any reward from others, they are rewarded and punished because of what they have done in their life.

Majority of Ulama Say that Rewards Can be Delivered

But the majority of Ulama of this Ummah are of the opinion that the reward of charity and recitation can be delivered to the deceased for three reasons.

1. We have already quoted above 13 hadiths and 3 verses which show that the reward sent to the deceased is received by him. Had there not been these hadiths and verses, we would also have the opinion that the deceased does not get the reward.

2. As far as the abovementioned 6 verses are concerned, they say that one's sin will not be given to another, because this is the requirement of justice, but it does not mention that the reward sent by another will not be received, it was not denied in the verse above.

3. The second answer given by the major Ulama is that the deceased makes his friend, or has relationship with others, or nourishes his children, so making friend and training children is also a cause of earning reward; so he will be rewarded for doing so. Similarly, if he causes sins, then he will receive the sin as well, as the following verse says:

﴿11﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ [النحل 16:25]

"Hence, they shall bear the full weight of their burdens on the Day of Judgment, and also some of the burdens of those whom they mislead without knowledge. Remember, evil is the burden they bear." [16:25]

There is a hadith stating the same thing:

﴾14﴿ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا ". (أبو داؤد، باب من دعا إلى السنة، ص 652، رقم 4609)

Hadhrat Abu Hurairah (raz) reported the Messenger of Allah (ﷺ) as saying: "If anyone summons other to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account; and if anyone summons others to follow error the sin of which sins being diminished in any respect on that account." (Abu Dawud, Chapter: Inviting to the Sunnah, p. 652, No. 4609)

It is stated in this hadith that if someone does something by guiding people, then the reward of the doer will be given to the one who guides. In the same way, if someone commits a sin by misleading people, then the punishment for the sin will also be meted out to the one who misled, because he has caused the sin.

This verse and the hadith state that if there is a cause, then those who cause it get its reward, or punishment, and since the believer deserves the reward because of his faith, then if he delivers the reward it will be received by the deceased.

There is no evidence in the Hadith regarding *nazr* or *niyaz* (vows and offerings) or slaughtering that are made on the graves, rather there are hadith against such acts. Only Isal al-thawab is established by the Shari'ah, so one should do the same only.

These were 11 verses and 14 hadiths about this belief, the details of which you have been presented.

Mujawirs of Graves Run Business

All the hadiths prove only this much that one should go to the graves and pray for the dead, and sometimes one should secretly give charity to the poor, and it is *mustahab* (desirable) to do so.

But what is happening now is that under the guise of these rulings, some *mujawirs* (custodians of grave) have made big domes and put

shining bulbs, and urge everyone who comes to them that these saint will fulfil your every wish, and he will give such a blessing that your life will be better, and they receive huge sums of money from those who fall into this trap and they empty their pockets. So, there is a huge difference between occasional visit of grave and between this games of looters.

Then they don't stop here, rather invite people to visit the grave every Thursday or on Urs etc. through various tricks. Moreover, the festival of Urs consists of Qawwali, dancing of harlots etc. the whole night. In fact the Hindu festivals stand pale in comparison to these prevalent Urs.

The scholars have given only this much permission that visiting graveyard would remind about the death and the hereafter, it will turn the hearts away from the worldly and material things. But, in this case, on the contrary one is trapped completely in the grip of the sins, rather in the name of religion the world and its colours come out so dazzling that every young boy and girl becomes eager to get it.

How vast difference is between a mustahab act permitted by Ulama and between the dances, festivity and many other nonsense activities. How vastly different and how strange they are!

43 – Hearing by the Dead

We shall quote 4 verses and 7 hadiths about this belief, the details of which shall be presented before you.

Whether the dead hear or not, this is a very complicated and difficult issue. There are three schools of thought regarding the hearing of the dead, and all three have evidences.

(1) One opinion is that the dead do not hear.

(2) The second opinion is that the dead do hear.

(3) The third opinion is that they do not hear everything, rather hear what Allah wants them to hear through angels or through some other means.

Note: When there is a difference of opinion regarding the hearing of the dead, then how can a person be allowed to ask the prophets and saints to fulfil his need, and call them as Fulfiller of Needs!

(1) Those who say that the dead do not hear

Here are some verses regarding the same:

﴿1﴾ إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ [النمل 27:80]

"Surely, you cannot make the dead to hear, nor can you make the deaf to hear your call when they turn their backs in retreat." [27:80]

﴿2﴾ فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ [الروم 30:52]

"So, you cannot make the dead to hear, nor can you make the deaf to hear the call when they turn their backs in retreat." [30:52]

﴾3﴿ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ [فاطر 35:22]

“And the living and the dead are not alike. Allah makes to hear whomsoever He wills. And you cannot make to hear those who are in the graves.” [35:22]

In these 3 verses, Allah (ﷻ) said to the Holy Prophet (ﷺ) that you cannot cause the dead to hear, yes Allah can make hear whomever He wills. From these verses (No. 22/35) an elder has argued that we cannot cause the dead to hear, yes Allah can make hear whomever He wants.

Hadhrat Ayesha (raz) was of the opinion that the dead do not hear, and what the Holy Prophet (ﷺ) narrated was a miracle of him for that time only. Therefore, in this hadith, Ayesha said that the dead do not hear, and for this she recited the verse 27:80.

There is a hadith:

﴾1﴿ عَنِ ابْنِ عُمَرَ . رضى الله عنهما . قَالَ وَقَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى قَلِيبِ بَدْرٍ فَقَالَ {هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ثُمَّ قَالَ إِنَّهُمُ الآنَ يَسْمَعُونَ مَا أَقُولُ} فَذُكِرَ لِعَائِشَةَ فَقَالَتْ إِنَّمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ ". ثُمَّ قَرَأَتْ }إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى{ حَتَّى قَرَأَتِ الآيَةَ. (صحيح البخاري، كتاب المغازي، باب قتل أبي جهل، ص 671، رقم 3981/3980)

Hadhrat Ibn `Umar (raz) narrated: The Prophet (ﷺ) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before `Ayisha and she said, "But the Prophet (ﷺ) said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy verse): "You cannot make the dead hear... [30:52] (Sahih al-Bukhari, Kitab al-Maghazi, Chapter: The killing of Abu Jahl, p. 671, No. 3980/3981)

In this hadith, Hadhrat Ayesha (raz) said that it is not that the dead listen, but the Holy Prophet (ﷺ) said that the people of Badr now

knew that what I was telling them was true. This is also supported by this interpretation of Hadhrat Qatadah:

﴿2﴾ عَنْ أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَمَرَ يَوْمَ بَدْرٍ ... فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ ... فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ... فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ ". قَالَ قَتَادَةُ أَحْيَاهُمُ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَصْغِيرًا وَنَقِيمَةً وَحَسْرَةً وَنَدَمًا." (صحيح البخاري، كتاب المغازي، باب قتل أبي جهل، ص 671، رقم 3976)

Hadhrat Abu Talha (raz): On the day of Badr, the Prophet (ﷺ) ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr… he addressed the corpses of the Quraish infidels by their names and their fathers' names … `Umar said, "O Allah's Messenger (ﷺ)! You are speaking to bodies that have no souls!" Allah's Messenger (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.") (Sahih al-Bukhari, Kitab al-Maghazi, Chapter: The killing of Abu Jahl, p. 671, No. 3976)

Hadhrat Qatadah says that Allah revived them so that they would listen to the words of the Holy Prophet (raz) as a rebuke, as a disgrace and as a punishment.

According to Hadhrat Qatadah's interpretation, the dead do not listen, but Allah revived the disbelieving Quraysh and made them hear the words of the Holy Prophet (ﷺ) to humiliate them, so it is a miracle of the Holy Prophet (ﷺ), otherwise under normal circumstances the dead do not hear.

These 3 verses and 2 hadiths show that the dead do not listen.

(2) Those who say that the dead hear

They present the following hadiths as evidence:

﴿3﴾ أن ابن عمر أخبره قال اطلع النبي ﷺ على أهل القليب فقال: وجدتم ما وعد ربكم حقا؟ فقيل له أتدعون أمواتا، فقال ما أنتم بأسمع منهم و لكن لا يجيبون. (بخارى شريف ، باب ما جاء فى عذاب القبر ، ص 220، رقم 1370)

Hadhrat Ibn 'Umar (raz) narrated that the Prophet (ﷺ) peeped at the well of Badr (where the dead bodies of disbelievers were put) and said, 'Did Allah fulfil what He promised you? The people said to the Prophet (ﷺ): You are calling the dead, so he said: You do not hear as much as they hear, but they cannot answer." (Sahih Bukhari, *Bab Ma Jaa Fi Azab Al-Qabr*, p. 220, No. 1370)

This hadith implies that the dead listen.

﴿4﴾ عَنْ أَنَسِ بْنِ مَالِكٍ .رضى الله عنه .عن النبى صلى الله عليه وسلم قَالَ "إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ مَا كُنْتَ تَقُولُ فِي هذا الرَّجُلِ مُحَمَّدٍ صلى الله عليه وسلم. فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. (صحيح البخاري، باب الميت يسمع خفق النعال، ص 213، رقم 1338)

Hadhrat Anas bin Malik (raz) narrated that the Prophet (ﷺ) said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.'" (Sahih al-Bukhari, Chapter: Person in grave listens the sound of footsteps, p. 213, No. 1338)

In this hadith it is stated that the dead hear the sound of shoes.

﴿5﴾ عن أبي هريرة قال: قال رسول الله ﷺ من صلى علي عند قبري وكل بهما ملك يبلغني و كفى بهما أمر دنياه و آخرته وكنت له شهيدا أو شفيعا، هذا اللفظ حديث الأصمعي، و في رواية الحنفي قال: عن النبي ﷺ قال: من صلى علي عند قبري سمعته ومن صلى علي نائيا أبلغته. (البيهقي في شعب الإيمان، باب في تعظيم النبي ﷺ و إجلاله وتوقيره، ج 2، ص 218، رقم 1583)

Hadhrat Abu Hurayrah (may Allah be pleased with him) said: The Holy Prophet (peace and blessings of Allah be upon him) said:

"Whoever sends blessings to my grave, Allah appoints an angel over him to deliver that blessing to me. I will be witnesses and intercessors for him." These words are narrated by al-Asma'i. However, there is another narration in some other words by al-Hanafi, in which the Prophet (ﷺ) said: "Whoever sends blessings to my grave, I listen to it, and whoever sends blessings to me from a far place, it is conveyed to me." (Al-Bayhaqi, Shu'ab al-Iman, Chapter: Reverence of the Prophet ﷺ and his exaltation, vol. II, p. 218, No. 1583)

This hadith says that if someone recites durood near my grave I listen to it and if he recites from a distance, it is conveyed to me by angels.

I searched this hadith in Maktaba al-Shamela version available with me, but could not find the words (عند قبري سمعته) in any book. Some scholars of Hadith have called it *da'eef*.

(3) The dead do not listen, but listen as much as Allah wills

Here are their evidences:

﴿4﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ [فاطر 35:22]

"And the living and the dead are not alike. Allah makes to hear whomsoever He wills. And you cannot make to hear those who are in the graves." [35:22]

In this verse it is said that those who are in the graves can hear if Allah wills for them to hear, but no one can make them hear.

﴿6﴾ عَنْ أَوْسِ بْنِ أَوْسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَىَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَىَّ " . قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلِيتَ . فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ " . (أبو داؤد، باب في الاستغفار، ص 226، رقم 1531؛ ابن ماجة، باب في فضل الجمعة، ص 152، رقم 1085)

Hadhrat Aws ibn Aws (raz) narrated that the Prophet (ﷺ) said: “Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.” (Abu Dawud, Chapter on seeking forgiveness, p. 226, No. 1531; Ibn Majah, Chapter on the merit of Friday, p. 152, No. 1085)

In this hadith it is said that Durood (salutations to the Prophet ﷺ) is presented before the Holy Prophet (ﷺ), he does not listen from afar, but it is conveyed to him.

﴿7﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَىَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ ". (أبو داؤد، كتاب المناسک، باب زيارة القبور، 296، رقم 2042)

Hadhrat Abu Hurayrah (raz) narrated that the Prophet (ﷺ) said: “Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be.” (Abu Dawud, Kitab al-Manasik, p. 296, No. 2042)

It is clear from these hadiths that the Holy Prophet (ﷺ) does not listen directly, but it is conveyed to him, and blessings are presented before him.

One of my teachers used to say that combining the two hadiths and verses shows that the dead do not hear themselves, but they hear what Allah wants them to hear. This is the safest way and balanced opinion that combines both types of verses. And Allah knows best.

These were 4 verses and 7 hadiths about this belief, the details of which you have been presented.

44 – Signs of the Qiyamah

We shall quote 3 verses and 16 hadiths about this belief, the details of which are as follows:

These ten things are among the signs of the Hour i.e. Qiyamah:

(1) Smoke

(2) The emergence of Dajjal (the Antichrist)

(3) An animal will come out of the earth that will talk to humans

(4) The sun will rise from the west

(5) Hadhrat Isa (peace be upon him) will descend from heaven to earth

(6) A nation Gog and Magog will emerge and destroy the whole world

(7,8,9) There will be landslides in three places, one in the east, one in the west, and one in the Arabian Peninsula.

(11) A fire will break out which will gather the people to the place of resurrection.

There are some other signs of the Hour as well.

We Believe in these Signs of the Hour

We believe in these signs of the Qiyamah, because they are proved by the verses and hadiths. All these ten signs were mentioned in a single hadith which is as follows:

﴿1﴾ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ اطَّلَعَ النَّبِيُّ صلى الله عليه وسلم عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ فَقَالَ " مَا تَذَاكَرُونَ " . قَالُوا نَذْكُرُ السَّاعَةَ . قَالَ " إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ " . فَذَكَرَ الدُّخَانَ وَالدَّجَّالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صلى الله عليه وسلم وَيَأْجُوجَ وَمَأْجُوجَ وَثَلاَثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ

. (صحيح مسلم، كتاب الفتن، باب فِي الآيَاتِ الَّتِي تَكُونُ قَبْلَ السَّاعَةِ، ص 1256، رقم 7285/2901؛ أبو داؤد، كتاب الملاحم، باب أمارات الساعة، ص 605، رقم 4311)

Hadhrat Hudhaifa b. Usaid al-Ghifari (raz) reported: "Allah's Messenger (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. (Sahih Muslim, Kitab al-Fitna, Chapter: The Signs Which will Appear before the Hour, p. 1256, No. 2901/7285; Abu Dawud, Kitab al-Malahim, Chapter: Signs of the Hour, p. 605, No. 4311)

These will be the ten great signs before the Day of Qiyamah.

Hadhrat Isa (pbuh) will Return to Earth

Some people say that Hadhrat Isa - (Jesus) peace be upon him - will not come again, this is not true. Because it is mentioned in the authentic hadiths that Jesus has been raised up to heaven, and he will come down to earth again, and will enforce the law according to the law of the Holy Prophet(ﷺ), then he will not have his own law and he will become a member of his ummah, because the Holy Prophet (ﷺ) is the last of the prophets, there is no prophet to come after him, and whoever now claims prophethood is a liar.

Some people have also claimed about himself that he is Jesus, but their claim is completely wrong, because Jesus will descend in the very end, and will kill the Dajjal (Antichrist) with his own hands, and those who claim to be Jesus have never seen the antichrist nor have killed him, so their claim is completely false.

Here are some verses that prove that Jesus will descend:

﴿1﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا [النساء 159-158 :4]

"But Allah lifted him towards Himself. Allah is All-Mighty, All-Wise. No one will remain from among the People of the Book but will certainly believe in him before he dies, and on the Day of Doom, he shall be a witness against them." [4:158-159]

According to Tafseer of Ibn Abbas (raz), this verse indicates that Jesus will descend to earth, and all the People of the Book will embrace Islam, which indicates that he will come again.

Similarly, it is mentioned in this hadith:

﴿2﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ... "فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتِ الصَّلاَةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَآهُ عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ ". (صحيح مسلم، كتاب الفتن، باب فِي فَتْحِ قُسْطُنْطِينِيَّةَ وَخُرُوجِ الدَّجَّالِ وَنُزُولِ عِيسَى ابْنِ مَرْيَمَ، ص 1254، رقم 7278/2897)

Hadhrat Abu Huraira (raz) reported Allah's Messenger (ﷺ) as saying: … he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ)." (Sahih Muslim, Kitab al-Fitna, Chapter: The Conquest Of Constantinople, The Emergence Of The Dajjal And The Descent Of 'Eisa bin Mariam, p. 1254, No 2897/7278)

﴿3﴾ عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ صلى الله عليه وسلم حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ ". (صحيح

مسلم، كتاب الإيمان، باب نُزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ صلى الله عليه وسلم، ص 77، رقم 389/155)

Hadhrat Abu Huraira (raz) reported that the Messenger of Allah (ﷺ) said: "By Him in Whose hand is my life, the son of Mary (ﷺ) will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya and the wealth will pour forth to such an extent that no one will accept it." (Sahih Muslim, Kitab al-Iman, The descent of 'Eisa bin Mariam to judge according to the Shari'ah of our Prophet Muhammad (ﷺ), p. 77, No. 155/389)

﴿4﴾ قَالَ أَخْبَرَنِي نَافِعٌ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ ". (صحيح مسلم، كتاب الإيمان، باب نُزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ صلى الله عليه وسلم، ص 77، رقم 392/155)

It is narrated on the authority of Hadhrat Abu Huraira that the Messenger of Allah (ﷺ) observed: "What will be your state when the son of Mary descends amongst you and there will be an Imam amongst you?" (Sahih Muslim, Kitab al-Iman, The descent of 'Eisa bin Mariam to judge according to the Shari'ah of our Prophet Muhammad (ﷺ), p. 77, No. 155/394)

﴿5﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ... قَالَ ابْنُ أَبِي ذِئْبٍ تَدْرِي مَا أَمَّكُمْ مِنْكُمْ قُلْتُ تُخْبِرُنِي. قَالَ فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ صلى الله عليه وسلم. (صحيح مسلم، كتاب الإيمان، باب نُزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ صلى الله عليه وسلم، ص 77، رقم 394/155)

It is narrated on the authority of Hadhrat Abu Huraira (raz) that the Messenger of Allah (ﷺ) observed: … Ibn Abi Dhi'b said: Do you know what the words:" He would lead as one amongst you" mean? I said: Explain these to me. He said: He would lead you according to the Book of your: Lord (hallowed be He and most exalted) and the Sunnah of your Apostle (ﷺ)." (Sahih Muslim, Kitab al-Iman, The descent of 'Eisa bin Mariam to judge according to the Shari'ah of our Prophet Muhammad (ﷺ), p. 77, No. 155/394)

These hadiths show that Hadhrat Isa (peace be upon him) will descend to earth again, and he will follow the law of the Prophet Muhammad (ﷺ).

Hadhrat Imam Mahdi

The emergence of Imam Mahdi is also among the signs of the Hour. His name will be Muhammad just like Holy Prophet (ﷺ) and in the same way his father's name will be Abdullah. He will be among the descendants of Hadhrat Fatima (raz) and among the descendants of Hadhrat Hassan (raz).

The Muslims will swear allegiance to him and he will be the last caliph. While he will be praying Salah, Jesus will descend from the heaven and perform the prayers under his leadership. They will fight mutually and finally Hadhrat Isa (peace be upon him) will kill the Dajjal.

Here are some hadiths regarding the same:

﴿6﴾ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "يَكُونُ اخْتِلاَفٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارِهٌ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ ... وَيُلْقِي الإِسْلاَمُ بِجِرَانِهِ إِلَى الأَرْضِ فَيَلْبَثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ." (أبو داؤد، كتاب الملاحم، باب أول كتاب المهدي، ص 602، رقم 4286)

Hadhrat Umm Salamah, the Wife of the Prophet (ﷺ) that the Prophet (ﷺ) said: “Disagreement will occur at the death of a caliph and a man of the people of Madinah will come flying forth to Mecca. Some of the people of Makkah will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam… An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah and Madinah. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam … and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray

over him.” (Abu Dawud, Kitab al-Malahim, Chapter: Awwal Kitab al-Mahdi, p. 602, No. 4286)

﴿7﴾ عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "لاَ تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي". (سنن الترمذي، كتاب الفتن، باب ما جاء في المهدي، ص 512، رقم 2230)

Hadhrat 'Abdullah (raz) narrated that the Messenger of Allah (ﷺ) said: "The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name." (Sunan al-Tirmidhi, Kitab al-Fitan, Chapter: What has been related about the Mahdi, p. 512, No. 2230)

﴿8﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَشِينَا أَنْ يَكُونَ، بَعْدَ نَبِيِّنَا حَدَثٌ فَسَأَلْنَا نَبِيَّ اللَّهِ صلى الله عليه وسلم فَقَالَ "إِنَّ فِي أُمَّتِي الْمَهْدِيَّ يَخْرُجُ يَعِيشُ خَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا" ... قَالَ " فَيَجِيءُ إِلَيْهِ رَجُلٌ فَيَقُولُ يَا مَهْدِيُّ أَعْطِنِي أَعْطِنِي" . قَالَ " فَيَحْثِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ". (سنن الترمذي، كتاب الفتن، باب ما جاء في المهدي، ص 512، رقم 2232)

Hadhrat Abu Sa'eed Al-Khudri (raz) narrated: “We feared events to occur after our Prophet, so we asked Allah's Prophet (ﷺ), and he said: "Indeed there will be a Mahdi who comes in my Ummah (ruling) living for five, or seven, or nine."… He said: "A man will come to him and say: O Mahdi! 'Give to me, give to me! So he will fill in his garment whatever he is able to carry.'" (Sunan al-Tirmidhi, Kitab al-Fitan, Chapter: Regarding The Mahdi's Life And His Giving, p. 512, No. 2232)

It is known from these hadiths that Hadhrat Mahdi will come closer to the Qiyamah, he will become the caliph, and there will be many victories by Muslims in his time, and there will be an abundance of wealth in his age.

Dajjal i.e. the Antichrist

The Dajjal (Antichrist) will be a human being, but Allah Almighty will give him enough power to mislead the people. Dajjal will appear, he

will be a disbeliever, and he will call people to his disbelief. Here are some hadiths regarding the same:

﴿9﴾ أَنَّ أَبَا سَعِيدٍ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا حَدِيثًا طَوِيلاً عَنِ الدَّجَّالِ ... فَيَقُولُ الدَّجَّالُ أَرَأَيْتُم إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ. فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ. فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيْهِ. (صحيح البخاري، كتاب فضائل المدينة، باب لاَ يَدْخُلُ الدَّجَّالُ الْمَدِينَةَ، ص 303، رقم 1882)

Hadhrat Abu Sa`id (raz) narrated: One day Allah's Messenger (ﷺ) narrated to us a long narration about Ad-Dajjal … “Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad-Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so." (Sahih al-Bukhari, Book of Virtues of Madinah, Chapter: Al-Dajjal will not be able to enter Al-Madinah, p. 303, No. 1882)

﴿10﴾ إن عبد الله ابْن عُمَرَ . رضى الله عنهما قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ، فَقَالَ "إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ، وَلَكِنِّي أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ". (صحيح البخاري، باب ذكر الدجال، ص 1227، رقم 7127؛ صحيح مسلم، كتاب الفتن، باب ذكر الدجال، ص 1269، رقم 2932/7361)

Hadhrat Abdullah Ibn `Umar (raz) narrated: “Once Allah's Messenger (ﷺ) stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed." (Sahih al-Bukhari, Chapter: Chapter: Information about Ad-Dajjal, p. 1227, No. 7127; Sahih Muslim, Kitab al-Fitan, Chapter: Information about Ad-Dajjal, p. 1269, No. 2932/7361)

﴾11﴿ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِي الدَّجَّالِ " إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ ". (صحيح البخاري، باب ذكر الدجال، ص 1228، رقم 7130)

Hadhrat Hudhaifa (raz) narrated that the Prophet (ﷺ) said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire." (Sahih al-Bukhari, Chapter: Information about Ad-Dajjal, p. 1228, No. 7130)

﴾12﴿ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ. (صحيح البخاري، باب ذكر الدجال، ص 1228، رقم 7129)

Hadhrat `Ayisha (raz) narrated: "I heard Allah's Messenger (ﷺ) in his prayer, seeking refuge with Allah from the afflictions of Ad-Dajjal." (Sahih al-Bukhari, Chapter: Information about Ad-Dajjal, p. 1228, No. 7129)

The Dajjal will be a great fitna and one should seek refuge from him. He is also a sign of the Hour.

Emergence of Yajuj and Majuj

Yajuj and Majuj (Gog and Magog) is a large group of people which will appear close to the Day of Qiyamah and will cause a great uproar in the whole world. Here is the verse about them:

﴾2﴿ حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ [الأنبياء 21:96]

"until when the Ya'juj and Ma'juj (Gog and Magog) are released, while they run down from every height," [21:97]

Here is a hadith about them:

﴾13﴿ عَنْ زَيْنَبَ بِنْتِ جَحْشٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ " . وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشَرَةً . (صحيح مسلم، كتاب الفتن، باب اقتراب الفتن و أشراط الساعة، ص 1246، رقم 7235/2880)

Hadhrat Zainab bint Jahsh (raz) reported that Allah's Apostle (ﷺ) got up from sleep saying: There is no being worthy of worship except Allah; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much. And Sufyan made a sign of ten with the help of his hand (in order to indicate the width of the gap)," (Sahih Muslim, Kitab al-Fitan, Chapter: The Approach of Tribulations and the Opening of the Barrier of Ya'juj and Ma'juj, p. 1246, No. 2880/7235)

This verse and hadith show that Gog and Magog will be set free before Qiyamah.

The Sun will Rise from the West

It is mentioned in the following hadith:

﴿14﴾ حَدَّثَنَا أَبُو هُرَيْرَةَ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا، فَذَاكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا، لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ". (صحيح البخاري، كتاب التفسير، باب لا ينفع نفسا إيمانها، ص 793، رقم 4635)

Hadhrat Abu Huraira (raz) narrated that Allah's Messenger (ﷺ) said: "The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before. [6.158]" (Sahih al-Bukhari, Kitab al-Tafseer, Chapter: Faith will not benefit then, p. 793, No. 4635)

A Beast will Appear as Sign for Qiyamah

Near the Day of Judgment, a strange animal will come out that will talk to humans. And at that time the door of repentance will be closed

﴿3﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ [النمل 27:82]

“When the word will come to fall upon them, We will bring forth for them a beast from the earth who will speak to them that the human beings (i.e. the infidels) did not believe in Our signs.” [27:82]

Some Other Signs of Qiyamah

Near the Day of Qiyamah, adultery will become common, songs will become common, drinking alcohol will become common, ignorance from religion will become common, and children will behave badly with their parents and children will have no respect for their parents, and the lowly people will compete in building tall buildings.

These things are mentioned in the following hadiths:

﴾15﴿ عَنْ أَبِي هُرَيْرَةَ... وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ، (صحيح البخاري، كتاب الإيمان، بَابُ سُؤَالِ جِبْرِيلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الإِيمَانِ، ص 12، رقم 50)

Hadhrat Abu Huraira (raz) narrated: … (The Prophet ﷺ) said: But I will inform you about its portents. 1. When a slave (lady) gives birth to her master. 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings…” (Sahih al-Bukhari, Kitab al-Iman, Chapter: The asking of Jibril from the Prophet about Iman and the knowledge of the Hour, p. 12, No. 50)

﴾16﴿ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَلاَ أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ، رَسُولِ اللَّهِ .صلى الله عليه وسلم . لاَ يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي سَمِعْتُهُ مِنْهُ "إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ وَيَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ". (ابن ماجة، كتاب الفتن، باب أشراط الساعة، ص 584 رقم 4045)

Hadhrat Anas bin Malik (raz) said: “Shall I not tell you a Hadith that I heard from the Messenger of Allah (ﷺ), which no one will tell you after me? I heard it from him (saying): ‘Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one

man in charge of fifty women.” (Ibn Majah, Kitab al-Fitan, Chapter: The portents of the Hour, p. 584, No. 4045)

These were 3 verses and 16 hadiths about this belief, the details of which were presented before you.

THE END

Praise be to Allah, the Lord of the worlds, and peace and blessings of Allah be upon His Messenger, upon his Family and his Companions till the Day of Judgment.

Praise be to God, this book was completed today, which is an important book of my life.

Samiruddin Qasmi

Manchester UK
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